

THE PERFORMANCE

Introductory Note

AS HAS BEEN mentioned in the "General Introduction" to this work, the following description is a description of the actual performance that took place in 1975, not of the ritual as it is prescribed in texts. There are discrepancies between the two, though they are generally minor and often minute. I shall mention a few of the more important ones, but the reader interested in these relationships should compare the following description with the translation of the relevant sections of the śrauta sūtras in the second volume (Part IV).

Even though the description is confined to the events of the 1975 performance, there are limits to the degree of its empiricity. It is a description of the *ritual competence* of the participants, rather than of their *ritual performance*. For example, obvious and irrelevant mistakes have not been recorded. Rather, they have been rectified. A general example of such a mistake is a false start, immediately corrected. A specific example is the commotion caused by the adhvaryu when he tried to shoot an arrow at the outset of the setting up of the Agni field (page 387), but held the bow the wrong way round. Helpers showed him how to hold it. Such a "mistake" is not recorded. All it would show is that the adhvaryu is out of touch with archery, which fact interfered with the exercise of his ritual competence, but does not affect it. Sometimes I mention even such extraneous things, to alleviate what might be called ritual strain. Important incursions from the outside world that have ritual implications are always mentioned. For example, the menses of the wife of the yajamāna, which entailed numerous modifications in the ritual proceedings, have been referred to, and the ensuing modifications have been recorded.

As it is basically concerned with knowledge, the description is not behavioristic. For example, when the adhvaryu buries the various Agnis under the first layer, he does so in specific spots (see Figure 25). He does not determine the location of these spots by measurement. He buries the Agnis "under" the bricks that are going to be placed there only later. It is obvious that what he has in mind is the arrangement of bricks (Figure 24) which is known to him, though invisible to most of the outsiders, and certainly to the camera. Such a nonbehavioristic fact, however, is recorded as part of the description. Similarly nonbehavioristic is the description of mantras that are recited mentally (e.g., pages 417, 462).

On a deeper and more general level, the description is not behavioristic in any significant sense. It does not relate what happened as a linear sequence of events; it describes the events as structured rites, and therefore always in terms of larger structures. For example, when rites of type A interrupt rites of

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type B, this is recorded as such. No pretense is made that we were witnessing a mere succession of unstructured acts. Similarly, interpretations of a non-behavioristic and structural kind occur when some rites are omitted from the description, while others are described only briefly.

The description, finally, is not complete, but selective. A complete description would fill many volumes, include repetitions, and duplicate work already done by others. My main concern has been with the Agnicayana portions of the ritual, and not with the Soma ritual, or any other specific ceremonies (such as the Pravargya) that are incorporated in the Atirātra-Agnicayana. However, characteristic features of the Atirātra that go beyond the Agniṣṭoma have been included, because they have not been described before. For all the missing rites and rituals, the reader should refer to the manuals by Caland-Henry, Hillebrandt, Schwab, van Buitenen, etc., and to the *Śrautakośa*.

Nevertheless, I shall include some of the more interesting episodes of rites that have already been described, especially when their omission would affect the continuity or intelligibility of the description. For example, the dikṣā or consecration of the yajamāna cannot be omitted without distorting the entire ritual. Nor would it be sufficient to refer only to the modifications to the normal dikṣā due to the Agnicayana (e.g., those relating to the ukhā pot), for the impact of such modifications can only be understood when the normal dikṣā is understood. The resulting description is therefore continuous, but the degree of its detail varies. In some cases, a mere sketch of ritual activities is provided; in others, the rites are described in detail, and the recitations are given in full. On the whole, an attempt has been made to make the presentation self-contained. To follow it one does not need access to a Vedic library.

The simplest subdivision of the ritual is the subdivision into the twelve days of its performance. A complication arose because on the third and fourth day of the ritual, April 14 and 15, the menses of the wife of the yajamāna occurred. The ritual was interrupted for these two days, and the rites of the third and fourth day were combined and performed on April 16. After that date the proceedings continued their regular course. The days of the ritual, therefore, occurred on the following dates:

1st day:	April 12
2nd day:	April 13
3rd day:	April 16 [one rite postponed to April 21]
4th day:	April 16
5th day:	April 17
6th day:	April 18
7th day:	April 19
8th day:	April 20
9th day:	April 21

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10th day: April 22
11th day: April 23
12th day: April 24

For ease of reference, the description will be further subdivided into smaller episodes, consecutively numbered 1–32.

Abbreviations

THE RECITATIONS AND chants of the ritual have been identified by reference to Vedic texts. The system of reference employed here is the customary system used by Vedic scholars. It is sometimes different from the Nambudiri system of reference (cf. Staal 1961). For the Jaiminiya Sāmaveda texts, which have not been published, see the following note.

AG – (Jaiminiya) Araṇyageyagāna (*candrasāmāni*)
AV – Atharvaveda Saṃhitā
BŚS – Baudhāyana Śrauta Sūtra
GG – (Jaiminiya) Grāmegeyagāna
JA – Jaiminiya Ārcika
JB – Jaiminiya Brāhmaṇa
JŚS – Jaiminiya Śrauta Sūtra
KB – Kauṣītaki Brāhmaṇa
RG – (Jaiminiya) Rahasyagāna (*ūṣāṇi*)
RV – Rgveda Saṃhitā
ŚK – Śrautakośa
ŚŚS – Śāṅkhāyana Śrauta Sūtra
TA – Taittiriya Āraṇyaka
TB – Taittiriya Brāhmaṇa
TS – Taittiriya Saṃhitā
UG – (Jaiminiya) Ūhagāna

A Note on the Jaiminiya Sāmaveda

THE TEXTS OF the Jaiminiya Sāmaveda have not been published, with the exception of Caland's edition of the Jaiminiya Ārcika of 1907 (reproduced by Raghu Vira in 1938). However, there are manuscripts (see Parpola 1973, especially pages 16–22). For the chants published in the present volume, use has been made not only of our 1975 and other recordings, but also of manuscripts prepared by Itti Ravi Nambudiri and now in the possession of Asko Parpola. (I have copies of these manuscripts, but Dr.

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Parpola put the originals at my disposal during the preparation of the present publication.)

I have adopted the system of reference used in Itti Ravi's manuscripts. In these manuscripts—written down in Malayalam script, without sound notation, and largely from memory (that of Itti Ravi, his elders, and his pupils)—the Jaiminiya Ārcika is divided into 112, the Grāmegeyagāna into 59, and the Araṇyageyagāna into 25 *ōttus* ("songs"). The Nambudiris call the sāmans of the Araṇyageyagāna *candrasāmāni*, "moon chants." A reference such as AG 25.7 refers to the seventh sāman of the 25th *ōttu* of the Jaiminiya Araṇyageyagāna. The textual sources of these chants, which are listed in the Jaiminiya Ārcika, can be found without difficulty in Caland's edition, which uses a different system of reference but has an excellent index.

The Ūhagāna is divided into 8 *pattus* ("decade": Sanskrit *daśati*), together comprising 77 *ōttus*. The first seven *pattus* contain 10 *ōttus* each, the eighth *pattu* contains seven. A reference such as UG 4.1 refers to the first sāman of the fourth *ōttu* (which therefore belongs to the first *pattu*) of the Jaiminiya Ūhagāna, UG 14.1 refers to the first sāman of the fourteenth *ōttu* (which belongs to the second *pattu*), etc.

The Rahasyagāna or Ūhyagāna, which the Nambudiris call *ūṣāṇi*, is divided into 16 *ōttus*. A reference such as RG 2.3 refers to the third sāman of the second *ōttu*.

While most of the ritual chants of the Agnicayana come from the Grāmageyagāna and Araṇyageyagāna, the twenty-nine stuti chants that characterize the Atirātra are listed in the Ūhagāna and Ūṣāṇi.

Here is a synopsis of the Jaiminiya corpus and its main subdivisions into *ōttus*:

JAIMINĪYA ĀRCIKA

Āgneyam: 1–12
Aindram: 13–48
Pavamānam: 49–59
Dvādaśāham: 60–106
Āraṇyakam: 107
Uttaram: 108–112

GRĀMAGEYAGĀNA

Āgneyam: 1–12
Aindram: 13–48
Pavamānam: 49–59

ARĀṆYEGEYAGĀNA

Vrata: 1–12
Arka: 13–18

Dvandva: 19–24
Śukriya and
Aupaniṣadam: 25

ŪHAGĀNA

I: 1–10
II: 11–20
III: 21–30
IV: 31–40
V: 41–50
VI: 51–60
VII: 61–70
VIII: 71–77

ŪṢĀṆĪ (ŪHYAGĀNA)
1–16

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As mentioned in the General Introduction, the inclusion of some of these chants in the present volume is primarily of interest to specialists. While the recitations from the other Vedas will generally be given in translation and in the original Vedic printed in the Nāgarī script, the texts of the Jaiminīya chants are given in Roman transliteration. This serves to illustrate their distinctive character, and also gives the reader an idea of their sound and structure. They are not translated, since they are largely devoid of literal meaning. There is an additional reason for their Roman transliteration. The Jaiminīya Sāmaveda is essentially a South Indian tradition. Such sounds as the Dravidian “l” (above page 173) or the distinction between short and long “e” and “o” (maintained in the Jaiminīya tradition but nonexistent in Vedic or Sanskrit) cannot be expressed in Nāgarī, which is a North Indian script (see pages xxxiv-xxxv).

The manuscript readings are not always consistent. For example, we find: o yi lā, as well as: ō yi lā. In spite of such real or apparent inconsistencies, I have reproduced the manuscript readings as I found them, correcting mistakes only rarely when they were obvious from the sound recordings, and confirmed during a final round of checking with Itti Ravi Nambudiri in December, 1978. The subdivision of the flow of chant into words and syllables is not always clear, and may sometimes be arbitrary. I have omitted graphic variants, such as -mma for -ma, etc. I have written -yya, even though the first “y” is clearly nasalised, since the manuscripts do not indicate it.

When dealing with these songs and chants it should be remembered that the Sāmaveda is replete with what, from a textual point of view, are unexpected variations and varieties. These features are characteristic of the Sāmaveda, Kauthuma-Rāṇāyānīya as well as Jaiminīya. Whenever regular patterns seem to emerge, there are new deviations that break the pattern. To treat the text as if it were corrupt would be to miss its very raison d’être. But even if we accept its playful deviations, we find that the rules of this game often escape us. Many forms that may seem to be printing mistakes or mistakes of the manuscripts are therefore in fact what they should be.

The inclusion of these chants has increased the length of a description that would be long enough without them. However, I have added them because they constitute an essential part of the ritual, and also because they constitute a sample of the rare Jaiminīya tradition. A complete edition of the chants, the only part of the Vedic corpus that has not been published, clearly remains a desideratum.

First Day: April 12, 1975

EPISODE I

Ritual Preparation of the Ukhā Pots and Introductory Rites (Ukhāsambharaṇam, Puṇyāhavacanam, Upavyāharaṇam, Saṃkalpa)

THE THREE FIRES that will be installed on the altars are the fires of the yajamāna, for it is on his behalf that the rites are performed. Since he had not kept his fires burning, the ritual for reinstalling the fires (punarādheya: see above, page 44) had to be performed first. It was done on April 10, 1975. In the early morning of April 12, the iṣṭi for the new moon (*darśeṣṭi*) is performed. When it is completed, the yajamāna goes to the ritual enclosure in procession with his wife and the priests. A helper goes in front, carrying the Agnihotra implements in a basket on his head, with the dārupātrī on top. The three fires are carried in clay pots on a plank, from back to front: the domestic fire, the southern fire, the wooden blocks for churning fire, and the offering fire.

By the time the procession arrives at the enclosure, the Old Hall has already been fully prepared, but the mahāvedi or Great Altar Space does not yet exist. However, its outline is marked on the ground and its roofs have been completed. Generally, Nambudiris carry out the ritual preparation of

PLATE 40

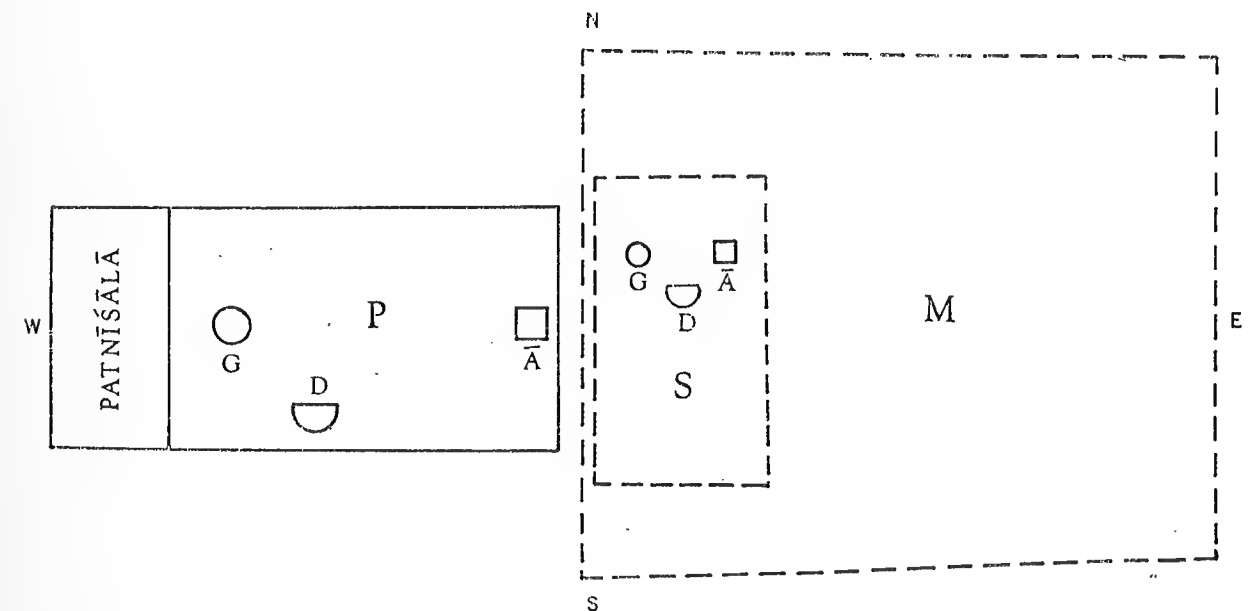


Figure 21—Ritual Enclosure for Preparing the Ukhā Pots

PLATE 40
Arrival of the Fires

At the outset of the ceremony, the three sacred fires and implements for making fire are carried towards the ritual enclosure: from left to right, the domestic fire, the southern fire, the wooden blocks, and the churning stick for making fire (see Plate 1), and, partly hidden behind the brahmin priest, the offering fire.



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the ukhā pots (ukhāsambharaṇam) and the animal sacrifice for Vāyu (vāya-vyaṃ paśu) in small enclosures constructed somewhere between the house of the yajamāna and the large enclosure. However, in 1975, the ritual preparation of the ukhā pots takes place in the area east of the Old Hall, roughly where later the Sadas will be constructed. The three altars and utkara rubbish heap have already been prepared, as in Figure 21.

The plank with the sacred fires is put down north of the three altars. The yajamāna's wife sits down under her parasol west of the domestic altar, her usual place, on a "tortoise seat" (kūrmāsana), a wooden plank in the shape of a tortoise, used by all the chief participants. The yajamāna measures the three altars with his sphya, and sprinkles water on them from a clay kiṇḍi. He then sits down on the utkara and recites:

- b. Waters! You are givers of health.
Give us strength to see great joy!
c. Like eager mothers grant us here the most
auspicious essence that you possess.
d. To this may we suitably come, to whose power
you impel us. Waters, propagate us!
(TS 4.1.5.1b-d).
- आपो हि हा मयोभुवस्ता न जज्ञे दधातन ।
महे रणाय चक्षसे ॥
यो वः शिवतमो रसस्तस्य आजयतेह नः ।
उशतीरिव मातरः ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जूनयथा च नः ॥

Between the mantras he sips water (*ācamana*). Then, sprinkling his face, he recites: "earth—sky—heaven." Again he measures the three altars with his sphya, and then installs his three fires on the three altars. The wooden blocks stay to the north.

The yajamāna is ritually measured; the actual measurements have already taken place (above, page 196). The ukhā pot, two spare ukhā pots, five bricks called ṛṣabha ("bull") and three called maṇḍaleṣṭakā ("circle bricks," i.e., bricks with a circle on them) are ritually prepared. They have already been physically made by the potter and brick makers. The potter has also prepared the five clay heads that are now kept at hand. The adhvaryu takes some clay, which he has received from the potter. One śamyā throw (cf. above page 98) from the eastern gate of the Old Hall, he ritually prepares a piece of ground by sprinkling water and touching it with the sphya. He places a banana leaf there, and puts the clay on top of it.

The first major rite is *saṃkalpa*, the solemn declaration by the yajamāna of his intention to perform the ceremony. This ritual, which occurs several times during the ceremonies, consists of a sequence of rites. First is "external purification" (*bāhyaśuddhi*), which is comprised of *snāna* (bathing), *pavana* (cleansing), *ācamana* (sipping water) and *puṇyāha* (*vacana*) (proclamation of auspiciousness). This is followed by "internal purification" (*antaḥśuddhi*), comprised of *prāṇāyāma* (breathing) and *ākūtyāvedana* (another declaration of intention). This is followed by the *saṃkalpa* proper.

For the proclamation of auspiciousness (*puṇyāhavacana*), the adhvaryu puts *cunṭāṅga* berries, *candana* (sandal-paste), *puṣpa* (a flower), *akṣata* (rice

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and paddy mixed together), and water in a brass dish (in Malayalam, *uruḷi*). The yajamāna first recites together with adhvaryu, brahman, and a helper, standing up and jointly holding this dish. This is followed by *prāṇāyāma* (breathing); the yajamāna recites thrice without breathing out:

OM! earth OM! sky OM! heaven!
OM! greatness OM! people,
OM! austerity OM! truth.
May we receive this desirable
light of the god Savitṛ, who
shall impel our thoughts.
(RV 3.62.10)

ओं भूः । ओं भुवः । ओं सुवः ।
ओं महः । ओं जनः ।
ओं तपः । ओं सत्यम् ।
ओं तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

OM! water OM! essence of light,
Immortality, Brahman,
Earth sky heaven OM!

ओमापो ज्योतीरसो
ऽमृतं ब्रह्म
भूर्भुवः स्वर्गोम् ॥

Then he breathes out. Next comes the *ākūti* declaration of intent:

Those that flow before, those
that flow behind, with those
purifying rays, with confidence
I undertake the ritual.
You gods that know the way,
find the way to the ritual!
May the ritual be propelled
by the wind, through the god,
master of mind!
(TB 3.7.4.1)

याः पुरस्तात्प्रवन्त्यु-
परिष्ठात्सर्वतश्च याः ।
तामी रश्मिर्पवित्राभिः
श्रद्धां युज्मार्भे ।
देवा गातुविदो
गातुं युज्यन् विन्दत ।
मनसस्पतिना देवेन
वाताद्यज्ञः प्रयुज्यताम् ॥

Śraddhā, come here!
I call you with truth!
I honor you for intent, desire,
prosperity,
and for immortality, for life.
His intent for help, his desire
for success,
Indra's thoughts are harnessed.
I honor the divine intent of the mind,
Mother of the ritual, may she be
easily invoked by me.
What I, full of desire wish with my mind
May I find that reposing in my heart!
(TB 2.5.3.2)

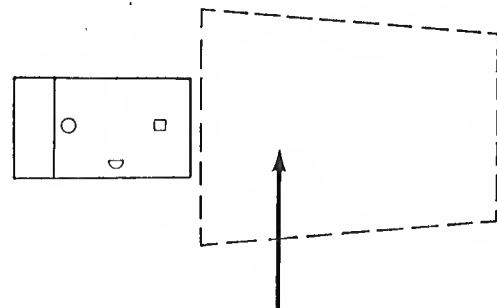
श्रद्ध एहि
सत्येन त्वाह्वयामि ॥
आकृत्यै त्वा कामाय त्वा समृधे त्वा ।
पुरो दधे अस्तुत्वाय जीवसे ॥
आकृतिमस्यावसे ।
काममस्य समृद्धये ।
इन्द्रस्य युज्यते धियः ॥
आकृतिं देवी मनसः पुरो दधे ।
युज्यस्य माता सुहवा मे अस्तु ।
यद्विच्छामि मनसा सकामः ।
विदेयमेनद्धये निर्विष्टम् ॥

These introductory recitations are the same for each *saṃkalpa*. In the Agnicayana, the first *saṃkalpa* is pronounced at the beginning of the ritual preparation of the ukhā pots. The yajamāna sits down on a blade of grass,

PLATE 4I

Ukhā Pots; Bull and Circle Bricks

The ukhā pot (Plate 5A), two spare ukhā pots, five bricks called ṛṣabha, Bull, and three called maṇḍaleṣṭakā, Circle bricks, are ritually prepared during the first rites of the Agnicayana ceremony. They have already been physically made by the potter and brick makers. On the left is the donkey that has assisted in fetching clay.



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placed upon his tortoise seat, and declares six times (three times softly and three times loudly, so that the gods will hear):

Desirous of all I shall pile Agni!

सर्वकामोऽग्निं धेन्ये ।

According to Erkkara Raman Nambudiri, the expression *sarvakāmaḥ* here means "desirous of the common good." In the corresponding ceremony of the Agniṣṭoma, the expression is: *svargakāmaḥ*, "desirous of heaven." This expression is prescribed by Baudhāyana for both the Agnicayana and the Soma rituals (BŚS 2.1:34.15).

The yajamāna then addresses his priests:

May this succeed for me, may it be fulfilled for me;
then may my wish come about!

तन्म ऋध्यतां तन्मे ससृध्यतां
तन्मे सम्पद्यतां कामः ॥

The priests answer:

May this succeed for you, may it be fulfilled for
you;
then may your wish come about—let it be so!
(BŚS 2.1:34.16–19).

तन्त ऋध्यतां
तन्ते समृध्यतां
तन्ते सम्पद्यतां कामः । ओं तथा ॥

Adhvaryu and subsequently pratiprasthātā stand on the utkara, facing east, and recite:

May Idā be invoker of the gods, may Manu
be leader of the ritual, may Brhaspati
recite the hymns and lauds!

The All-gods are reciters of the hymns.
Do not harm me, mother earth!

I shall think of honey,
I shall produce honey,
I shall announce honey,
I shall speak honey.

May I raise my voice full of honey for
the gods and acceptable to men!
May the gods further me towards splendor,
may the ancestors applaud me!

(TS 3.3.2.1c-2h)

इडा देवहूर्गर्भर्यज्ञिनीः ।
बृहस्पतिरुक्थामुदाभि
शरसिषत् ।
विश्वे देवास्सुक्तावाचः ।
पृथिवि मातुर्मा मां हिंसीः ।
मधुं मग्न्ये
मधुं जन्ये ।
मधुं वक्ष्यामि
मधुं वदित्यामि ।
मधुमतीं देवेभ्यो वाचमुदासम् ।
शुश्रूषेण्यो मनुष्येभ्यः ।
तं मा देवा अयन्तु ।
शोभायै पितरोऽनुसृजन्तु ॥

The adhvaryu, accompanied by yajamāna and his wife, goes east and continues with the ritual preparation of the ukhā pots and the ṛṣabha and maṇḍala bricks. Back at the three altars, he sprinkles the fires and cuts darbha grass. He prepares a ghee oblation (*ājya-saṁskāra*) in a small dish at the domestic fire. Sitting down west to northwest of the sacrificial fire, with the sruva he pours four spoonfuls from this dish into the sruc. The yajamāna,

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who has been sitting together with the brahman south of the sacrificial altar (their usual place), gets up and goes to the west of the sacrificial altar. When he passes in front of the adhvaryu, the adhvaryu passes the sruc around him. The yajamāna sits down to the right of the adhvaryu, and touches the sruc, which the Adhvaryu holds in his right hand. Throughout the following recitation, the adhvaryu holds the sruc, which the yajamāna touches.

Prompted, mantra for mantra, by Vallabhan (Vasudevan Akkitiripad's son and Cherumukku Vaidikan's grandson) who stands behind him, the adhvaryu recites the beginning mantras of the fourth kāṇḍa of the Taittiriya Saṁhitā, which mark the beginning of the Agnicayana:

- First harnessing the mind, Savitr,
creating thoughts and
perceiving light,
brought Agni from the earth.
- Harnessing the gods with mind,
they who go with thought to the sky, to heaven,
Savitr impels those
who will make great light.
- With the mind harnessed,
we are impelled by god Savitr
For the ability to go to heaven.
- The priests of the lofty wise priest
harness their minds, they harness their thoughts.
He who alone is possessed of knowledge
distributed the priestly duties:
Great be the praise of god Savitr.
- I harness with honor your ancient hymn.
The verses go like Sūras on their way.
All the sons of immortality
who have ascended to divine dwellings listen.
- Whose journey the other gods follow,
praising the power of the god,
who measured off the radiant regions of the earth,
He is the great god Savitr.
- God Savitr, impel the sacrifice!
Impel for good fortune the lord of the sacrifice!
Divine Gandharva, purifier of thought, purify
our thoughts!
Today may the lord of speech make our words
sweet!
- God Savitr, impel for us this sacrifice,
honoring the gods, gaining friends,
always victorious, winning wealth, winning
heaven!

(TS 4.1.1.1a-3h)

युञ्जानः प्रथमं मनस्-
तस्वायं सविता धियः ।
अग्निं ज्योतिर्निचाय्यं
पृथिव्या अध्याऽभरत् ॥
युक्त्वाय मनसा देवा-
न्त्सुर्वयतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः
सविता प्र सुवाति तान् ॥
युक्तेन मनसा वयं देवस्य सवितुः सुवे ।
सुवर्गेयाय शक्यै ॥
युञ्जत मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होवा दधे वयुना विदेक इन्-
मही देवस्य सवितुः पारिष्टुतिः ॥
युजे वां ब्रह्म पूज्यं नमोभिर-
वि श्लोका यन्ति पृथ्येव सूर्याः ।
शृण्वन्ति विश्वे अमृतस्य पुत्रा
आ ये धामानि दिव्यानि तस्थुः ॥
यस्य प्रयाणमन्वन्त्य इत्ययुर-
देवा देवस्य महिमानमचतः ।
यः पार्थिवानि विममे स एतशो
रजांसि देवः सविता महित्वना ॥
देवं सवितुः प्र सुव यज्ञं
प्र सुव यज्ञपतिं भर्गाय
दिव्यो गन्धर्वः ।
केतुषुः केत नः पुनातु
वाचस्पतिर्वाचमद्य स्वेदाति नः ॥
इमं नो देव सवितर्यज्ञं प्र सुव
देवायुवः सखिविदः
सत्राजितं धनजितं सुवर्जितम् ॥

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Afterwards the adhvaryu makes an oblation for Savitr with *svāha*! The yajamāna says his tyāga:

This is for god Savitr—not for me!

देवाय सवित्रे इदं न मम

After the Savitrhoma, the actual preparation of the ukhā pots begins. The adhvaryu begins by establishing a connection between meters of the R̥gveda and chants of the Sāmaveda:

With the ṛc make the *stoma* prosper;
with the *gāyatra* the *rathantara*;
the *bṛhat*, whose meter is *gāyatrī*.

(TS 4.1.1.3i)

ऋचा स्तोमश्च समर्धय
गायत्रेण रथन्तरम् ।
बृहद्गायत्रवर्तेनि ॥

Then the adhvaryu picks up a spade (*abhri*) and recites:

- k. At the impulse of god Savitr,
with the arms of the Aśvins,
with the hands of Pūṣan,
with the *gāyatrī* meter,
I take you in the fashion of the Aṅgirases.

- l. You are the spade.
You are the woman.
From the dwelling of the earth
bear the muddy Agni.
With the *triṣṭubh* meter I take you
in the fashion of the Aṅgirases.

- m. You are the bearer.
You are the woman.
From you may we have the strength
to dig the muddy Agni in his dwelling.
With the *jaṭatī* meter I take you
in the fashion of the Aṅgirases.

- n. Savitr, taking in your hand,
holding the golden spade,
digging Agni with that,
bring to us undying light!
With the *anuṣṭubh* meter I hold you
in the fashion of the Aṅgirases.

(TS 4.1.1.3k-4n)

देवस्य त्वा सवितुः प्रसवे-
ऽश्विनोर्बाहुभ्यां
पूष्णो हस्ताभ्यां
गायत्रेण छन्दसा-
ऽऽदेदेऽङ्गिरस्वत् ॥
अश्विरसि नारिरसि
पृथिव्याः सुधस्थादग्निं
पुरीष्यमाङ्गिरस्विदा भरु
त्रैष्टुभेन त्वा
छन्दसाऽऽदेदेऽङ्गिरस्वत् ॥
बभ्रिरसि नारिरसि
त्वया वयश्च सुधस्थ आऽग्निश्च शक्रेण
खर्गितुं पुरीष्यं जागतेन त्वा
छन्दसाऽऽदेदेऽङ्गिरस्वत् ॥
हस्तं आधाय सविता-
विभ्रदग्निं हिरण्ययीम् ।
तया ज्योतिरजस्वमिदं
मिं स्वात्वी न आ भूरा-
ऽऽनुष्टुभेन त्वा
छन्दसाऽऽदेदेऽङ्गिरस्वत् ॥

After entrusting the *abhri* spade to the Brahman, the adhvaryu takes a rein (Sanskrit *rasanā*, Malayalam *kayar*) and recites:

At their ceremonies in ancient times
the sages grasped this rein of order.
Thereby the gods gained the pressed

इमामगृभ्यन् रसानामृतस्य
पूर्वं आयुषि विदथे कृन्त्या ।

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(Soma juice)—

During the Sāman of order (*ṛta*) it proclaims
the stream (*saram ārapantī*).

तया देवाः सुतमा बभूवुर-
ऋतस्य सामन्तसरमारपन्ती ॥

(TS 4.1.2.1a)

He fastens the rein to the horse, which is kept waiting, with:

Run swiftly here, horse,
along the wide expanse of space.
Your highest birth is in heaven,
your navel in the sky,
your womb on earth.

प्रतूर्तं वाजिन्ना द्रवु.
वरिष्ठामनु संवर्तम् ।
दिवि ते जन्म परममन्तारिक्षे
नाभिः पृथिव्यामग्निं योनिः ॥

(TS 4.1.2.1b)

He makes the horse face east and takes another rein with the same mantra (TS 4.1.2.1a), and fastens it to the donkey, which has also been brought:

- c. You two of great wealth,
yoke on this course the donkey that bears Agni
who seeks us.
d. In every battle and every contest
as friends we invoke Indra, the very strong,
to help us.

युक्ताश्चासौ रासभं युव-
मस्मिन् यामे वृषण्वसू ।
अग्निं भरन्तमस्मयुम् ॥
योगैयोगे त्वस्तं
वाजैवाजे हवामहे ।
सखायु इन्द्रमृतये ॥

Yajamāna, brahman, and adhvaryu move east while addressing the horse with:

Come here quickly,
trampling the enemy!
Come at Rudra's command
to give us pleasure!
Traverse the expanse of the sky
so that we may have pastures
full of cows and freedom from danger!

(TS 4.1.2.2e)

प्रतूर्तं श्रेष्ठ-
वक्रामन्नशस्ती
रुद्रस्य गार्णपत्यान्
मयोभूरेहि ।
उर्वन्तरिक्षमन्विहि
स्वस्तिगव्यूतिर-
भयानि कृण्वन् ॥

and the donkey with:

- f. Together with Pūṣan,
go from the region of earth
in the fashion of the Aṅgirases
towards Agni hidden in the mud.

पूष्णा सयुजो सह ।
पृथिव्याः सुधस्था-
दग्निं पुरीष्य-
मङ्गिरस्वदच्छेहि ॥

Then a “Vaiśya,” in fact one of the Nambudiri helpers, sitting close to an anthill (a heap of sandy mud), addresses the three priests:

Men, what are you going to fetch?

(BSS 10.2:2.11)

पुरुषाः किमच्छेथ ।

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Yajamāna, brahman, and adhvaryu answer:

In the fasion of the Aṅgirasas,
we are going to fetch Agni
hidden in the mud.

अग्निं पुरीष्य-
मङ्गिरस्वददच्छेमः ॥

(TS 4.1.2.2g)

Yajamāna, brahman, and adhvaryu address the anthill with:

In the fashion of the Aṅgirasas,
we shall carry Agni
hidden in the mud.

अग्निं पुरीष्य-
मङ्गिरस्वदरिष्यामः ॥

(TS 4.1.2.2h)

The adhvaryu leads the horse further east with:

k. Agni, the all-knower, the first one,
looked out over the beginning of the dawns,
out over the days,
and out in many ways along the rays
of the sun.
He spread over sky and earth.

अन्वग्निरुषसामग्रमव्युद-
न्वहागि प्रथमो जातवेदाः ।
अनु सूर्यस्य पुरुषा च रश्मी-
ननु द्यावापृथिवी आ ततान ॥

By this time the procession has reached the point where the adhvaryu had
earlier placed some clay on top of a banana leaf. He makes the horse step on
the clay with its right foreleg, reciting:

The stallion coming from the way
scatters all the enemies.
He desires to discern with his eye Agni
in his great place.
Striding on earth, Stallion,
search for Agni with your brilliance.
Turning from the ground tell us
where we should dig for him.

आगत्य वाज्यध्वजः
सर्वा मृधो वि धूनुते ।
अग्निं सुधस्थे महति
चक्षुषा नि चिकीषते ॥
आक्रम्य वाजिन् पृथिवी-
मग्निमिच्छ रुचा त्वम् ।
भूम्या वृत्वाय नो ब्रूहि
यतः खनाम ते वयम् ॥

(TS 4.1.2.3 l-m)

The adhvaryu rubs the back of the horse, saying.:

n. Your back is heaven;
your dwelling earth;
your spirit the sky;
your womb the ocean.
Perceiving with your eyes,
destroy the enemy!

द्यौस्ते पृष्ठं
पृथिवी सुधस्थ-
मात्मान्तरिक्षम्
समुद्रस्ते योनिः ।
विख्याय चक्षुषा त्व-
मग्निं तिष्ठ पृतन्यतः ॥

(TS 4.1.2.3n)

The adhvaryu leads the horse further:

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- o. O wealth-giving stallion!
Arise for great prosperity from this place.
May we enjoy the blessing of earth,
as we will be digging for Agni in her lap.
p. The strong stallion has come forward,
giving wealth!
He has made the piece of earth lucky.
From there let us dig the beautiful-faced Agni,
as we ascend to heaven, to the highest vault.

उत्क्राम महते सौभगाया-
स्मादास्थानाद् दक्षिणोदा वाजिन ।
वयम् स्याम सुमतौ पृथिव्या
अग्निं खनिष्यन्त उपस्थे अस्याः ॥
उदक्रमीद् दक्षिणोदा वाज्यर्वा-
ऽक्ः स लोकः सुकृतं पृथिव्याः ।
ततः खनेम सुप्रतीकमग्निम्
सुवो रुहाणा अग्निं नाकं उत्तमे ॥

(TS 4.1.2.4o-p)

At the farthest point of their journey, the abhvaryu ties the two animals,
returns to the mud, fills a pot with water, and pours some water into the
footprint that the horse has left in the mud, reciting:

- q. Pour, for the good health of men,
the divine waters full of sweetness!
From their place may plants
spring up with beautiful fruit.

अपो देवीरुषं सृज मधुमती-
रयक्ष्माय प्रजाभ्यः ।
तासां स्थानादुज्जिता-
मोषधयः सुषिप्पलाः ॥

The adhvaryu takes the shovel from the brahman and uses it to part the mud
into two. He places a piece of gold on the southern portion and makes an
oblation over it, saying:

With mind, with butter I sprinkle Agni
who dwells in all worlds;
widespread, vast, full of pervading energy,
most expansive, the impetuous winner of food.

जिघर्म्यग्निं मनसा धृतैर्ना-
प्रतिक्ष्यन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयंसा बृहन्तं
व्यचिष्टमन्नम् रभसं विदामम् ॥

(TS 4.1.2.5r)

He does the same over the northern portion, reciting:

I sprinkle you with speech, with butter.
Enjoy it with a friendly mind.
Possessed of youthful splendor,
and of an enviable color,
bristling Agni cannot be
touched along his body.

आ त्वा जिघर्षि वचसा धृतैर्ना-
रक्षसा मनसा तज्जुषस्व ।
मर्याद्रीः स्पृहयद्गणो अग्नि-
नाभिर्मृशे तनुवा जहृषाणः ॥

(TS 4.1.2.5s)

In order to facilitate the taking out of the mud, the adhvaryu thrice digs a
trench round the area, using the shovel and reciting:

- t. Lord of booty, sage,
Agni has gone around the offerings
and given jewels to the donor.
u. Agni! Sage! Mighty one!

परि वाजपतिः कुवि-
रग्निर्हव्यान्यक्रमीत् ।
दधृदन्तानि दाशुषे ॥
परि त्वाऽग्ने पुरं वयं

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May we place you around us each day
as a secure fort,
you who are courageous each day
and the destroyer of what is
crooked.

- v. Agni, throughout the days,
desire to shine upon us!
From the waters, from the rock,
from the forests, from the plants,
you, lord of men, are born pure.

विप्रं सहस्रं धीमहि ।
धृषद्वर्णं दिवेदिवे
भेत्तारं भङ्गुरावतः ॥

त्वमग्ने शुभ्रिस्त्वमोक्षुक्षणि-
स्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्य-
स्त्वं नृणां नृपते जायसे शुचिः ॥

The adhvaryu digs clay twice, using the spade. In the southern half he recites:

- a. At the impulse of Savitr,
with the arms of the Aśvins,
with the hands of Pūṣan,
in the dwelling of the earth,
I dig Agni in the mud
in the fashion of the Aṅgirasas.

देवस्य त्वा सवितुः प्रसवे-
ऽश्विनोर्बाहुभ्यां
पूष्णो हस्ताभ्यां
पृथिव्याः सुधस्थेऽग्निं
पुरीष्यमङ्गिरस्वत् खेनामि ॥

In the northern half:

- b. Agni! In the region of the earth,
in the fashion of the Aṅgirasas
I dig you from the earth,
full of light, of beautiful appearance,
shining with perpetual radiance,
benevolent and harmless to our offspring.

ज्योतिष्मन्तं त्वाग्ने सुप्रतीक-
मजलेण भानुना दीद्यानम् ।
शिवं प्रजाभ्योऽहिंसन्तं
पृथिव्याः सुधस्थेऽग्निं
पुरीष्यमङ्गिरस्वत् खेनामि ॥

(TS 4.1.3.1a-b)

He takes a lotus leaf to be used as a receptacle for the clay:

- c. You are the broad, expansive ridge of waters
that will bear Agni,
not to be cast aside.
Spread across the broad measure of heaven
like a lotus growing to maturity.

अपां पृष्ठमसि सप्रथां उर्वैक्षि
भरिष्यदपरावपिष्ठम् ।
वर्धमानं मह आ च पुष्करं
दिवो मात्रया वरिणा प्रथस्व ॥

He places the skin of a black antelope (kṛṣṇājina) on the ground, puts the
lotus leaf on it, and touches both:

- d. You two, vast and unbroken,
are a shelter and protection.
Expanding, remain together!
Support Agni of the mud!
e. Remain together winning heaven
in the union of heart and self

शर्म च स्थो वर्म च स्थो
अच्छिद्रे बहुले उभे ।
व्यवस्वती सं वंसाथां
भर्तुमग्निं पुरीष्यम् ॥
सं वंसाथां सुवर्विदां
समीचीं उरसा त्मना ।

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that will support within the eternal Agni
full of light.

अग्निमन्तमैरिव्यन्ती
ज्योतिष्मन्तमजस्रमिह ॥

(TS 4.1.3.2d-e)

The adhvaryu divides the mud into four portions. He picks up the first
portion while reciting the first of the following mantras. He places it on the
antelope skin with the second mantra. He does the same three more times,
using the three remaining portions of mud and the following eight mantras in
the same manner:

- f. You are of the mud,
supporter of the all.
Atharvan first drew you out, Agni!
g. Agni! Atharvan first drew you out
from the lotus,
from the head of every priest.
h. Dadhyañc, son of Atharvan, kindled you,
the slayer of Vṛtra,
destroyer of fortresses.
i. Pāthya Vṛṣan fully kindled you,
best destroyer of enemies,
the winner of wealth in every battle.
k. Sit, hotā, shining in your own world
and place the sacrifice in the womb
of good deeds!
Eager for the gods, you shall worship
them with an oblation
Agni, place great strength
into the yajamāna!
l. The hotā, pure-tongued Agni,
most wealthy, bearing a thousand,
undeceivable intentions and vows,
wise, brilliant, shining, and clever,
has sat down in the place of the hotā.
m. Sit down! You are mighty.
Burn, greatest gratifier of the gods!
Agni, eater of the oblation,
famous one,
release your clearly visible, reddish smoke.
n. At the beginning of the days
be born noble, properly red
amid the proper woods.
Placing seven jewels in every home,
Agni is sealed as the hotā,
the excellent ritualist.

पुरीष्योऽसि विश्वभरः ।

अथर्वो त्वा प्रथमो निरमन्यदग्ने ॥

त्वमग्ने पुष्करादध्यथर्वा निरमन्यत ।

मूर्ध्नो विश्वस्य वाधतः ॥

तमु त्वा दध्यङ्घ्रिः पुत्र ईधे अथर्वणः ।

वृष्टहर्णं पुरन्दरम् ॥

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।

धनञ्जयं रणे रणे ॥

सीद होतः स्व उ लोके

चिकित्वान्त्सादया यज्ञं

सुकृतस्य योनौ ।

देवावीर्देवान् हविषा यज्ञस्य-

धे बृहज्जमाने वयो धाः ॥

नि होतो होतृषदने विदान-

स्त्वेषो दीदिवा असदत् सुदक्षः ।

अदब्धवत्प्रमतिर्वसिष्ठः

सहस्रम्भरः शर्चिजिह्वो अग्निः ॥

स सौदस्व महा असि

शोचस्व देववीतमः ।

वि धूममग्ने अरुषं मिषेद्य

सृज प्रशस्त दशतम् ॥

जनिष्वा हि जेन्यो अग्ने अह्नां

हितो हितेव्वरुषो वनेषु ।

दमेदमे सप्त रत्ना दधानो-

ऽग्निहोता निषसादा यजीमान् ॥

(TS 4.1.3.2f-4n)

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The hole from which the clay has been taken is filled with mud. Then water is poured over it with:

- a. May Vāyu, Mātariśvan, unite the broken heart of you who are stretched out.
To him who moves with the exhaling of the gods,
and to you, goddess, be the *vaṣaṭ* exclamation!
(TS 4.1.4.1a)

सं ते वायुर्मातरिश्वा दधान्-
त्तानायै हृदयं यद्विलिष्टम् ।
देवानां यश्चरति प्राणथेन
तस्मै च देवि वषट्स्तु तुभ्यम् ॥

The mud is then covered with a leaf, and a grass string is tied around it:

- b. Well born with light
you sat in heaven,
a protector, a guardian.
Agni, full of light, envelop
yourself in your clothing of many colors!

सुजातो ज्योतिषा सह
शर्म वरुथमाऽलदः सुवः ।
वासो अग्ने विश्वरूपम्
सं व्ययस्व विभावसो ॥

The adhvaryu stands up with the clay in his hands, reciting:

- c. You, good at ritual
rise up and aid us with divine tenderness!
Blazing with lofty radiance for us to see,
come here, Agni, in response to our
invocations.
d. Rise up to help us like god Savitr,
erect to give reward,
when we invoke you with the shining
sacrificers.

(TS 4.1.4.1c-2d)

उदुतिष्ठ स्वध्वरा-
वा नो देव्या कृपा ।
दृशे च भासा बृहता सुशुक्लि-
राऽग्ने याहि सुश्रुतिभिः ॥

ऊर्ध्वं ऊ पु ण ऊतये
तिष्ठा देवो न संविता ।
ऊर्ध्वो वाजस्य सन्विता यदग्निभिर्
वाघद्विर्विह्यामहे ॥

The adhvaryu goes towards the donkey, reciting:

- e. Agni! You are born the lovely child
of heaven and earth,
distributed among the plants.
You come forth, thundering from your mothers,
a many-colored child spread out
beyond darkness.

स जातो गर्भो अस्मि रोदस्यो-
रग्ने चारुर्विभृत ओषधीषु ।
चित्रः शिशुः परि तमास्यक्तः
प्रमानुभ्यो अग्निं कर्निकदत्ताः ॥

They put mud on the donkey with:

- f. Be firm with powerful limbs!
Be swift, a mighty stallion!
Be broad, a friendly seat!
You are supporter of the mud for Agni.

स्थिरो भव वीरुङ्ग
आशुर्भव वाज्यवेन ।
पृथुर्भव सुषट्स्त्व-
मग्नेः पुरीषवाहनः ॥

After this, the adhvaryu recites:

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- g. Be auspicious to men's offspring, Aṅgiras!
Do not scorch the heavens,
the earth, the sky, or the trees!

(TS 4.1.4.3g)

शिवो भव प्रजाभ्यो
मानुषीभ्यस्त्वमङ्गिरः ।
मा द्यावापृथिवी अभिशृणुचो
माऽन्तरिक्षं मा वनस्पतीन् ॥

The adhvaryu unties the horse and the donkey, and addresses them, respectively, with the two halves of:

- h. Thundering may the stallion advance
and bellowing the donkey, swift!
As it bears Agni of the mud,
may it not fall before its time!

प्रेतु वाजी कर्निकदत्-
नानददासभः पत्वा ।
भरन्नाग्निं पुरीष्यं
मा पाद्यायुषः पुरा ॥

He continues:

- i. You virile ones!
May the thundering donkey, that swift messenger,
well yoked to your chariot,
carry Agni of the mud from here!
k. The virile, bearing the virile Agni,
oceanic seed of the waters, o Agni!
Come here to pursue cosmic order,
truth!

रासभो वां कर्निकदत्
सुयुक्तो वृषणा रथे ।
स वामाग्निं पुरीष्यं-
माश्रुदतो वहदितः ॥
वृषाऽग्निं वृषणं भर-
न्नापां गर्भस्य समुद्रियम् ।
अस्य आ याहि वीतय
ऋतस्य सत्यम् ॥

The final words, *ṛtam*, "order," and *satyam*, "truth," are recited thrice. Each time the adhvaryu bends his head down when he recites "order," and lifts it when he recites "truth." They return to the place where the vaiśya was sitting, and he asks them:

Men, what are you carrying?

(BSS 10.4:4.14)

पुरुषाः किं भरथ ।

They answer:

In the fashion of the Aṅgirasas,
we are carrying Agni
hidden in the mud.

अग्निं पुरीष्यं-
मङ्गिरस्वद्वारामः ॥

(TS 4.1.2.2i)

Finally the clay is placed on a *khara*, a small earthen platform north of where the vaiśya has been sitting, while the adhvaryu recites:

- l. Plants! Accept this Agni
who is coming to you with benevolence!
Throwing aside all hostilities,
all malignity, seating himself,
he shall drive misfortune away from us!

ओषधयः प्रति गृह्णीताग्निमेत
शिवमायन्तमभ्यर्चयुष्मान् ।
व्यस्यन् विश्वा असतीरराती-
निषीदन् नो अप दुर्मतिरहेनन् ॥

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- m. Plants, rich in fruit and flowers,
welcome him with joy!
This seed of yours has sat
at the proper time in his ancient seat.
(TS 4.1.4.4l-m)

The ukhā pot will now be ritually and symbolically fashioned from the mud that has been obtained. Physically it has already been prepared by the potter. First the adhvaryu unties the string from the mud, reciting:

- a. Radiant, broadly shining,
drive off the enemy, demons, hostility!
May I be protected by the great protector!
May I be led forward by Agni, easy to invoke!
(TS 4.1.5.1a)

He removes the leaf and pours water three times from a kiṇḍi over the mud with:

- b. Waters! You are givers of health.
Give us strength to see great joy!
c. Like eager mothers grant us here the most
auspicious essence that you possess.
d. To this may we suitably come, to whose
power you impel us. Waters, propagate us!
(cf., above, page 282)

He adds four substances to the mud: some pebbles (*śarkara*), some brick dust, some hair from the black antelope, and some hair from a goat, reciting:

- e. Mitra, uniting earth and ground with light;
Agni, well born, all knowing,
common to all men, all pervading.
f. I join you for well being,
for children.
May the Viśvedevas common to all men
unite you with the anuṣṭubh meter
in the fashion of the Aṅgirases!
(TS 4.1.5.2e-f)

He mixes it thoroughly, reciting:

- g. The Rudras brought together the earth
and kindled a great light.
Their undying ray shines
bright among the gods.

Three times the adhvaryu hands some mud to the pratiprasthātā:

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- h. The mud for the sacrifice is mixed
by the Vasus, the clever Rudras.
Smoothing it with her hands,
may Sinivālī fashion this.
i. Aditi! Great One!
May Sinivālī with beautiful braids,
with beautiful head dress,
with beautiful hair,
place the ukhā pot in your hands!
k. May Aditi fashion the ukhā with skill,
with her arms, with wisdom.
May she bear Agni in her womb
as a mother a child in her lap.
(TS 4.1.5.2h-3k)¹

Before each portion of mud is handed over, it is rolled into a stick three times, with the recitation:

- l. You are the head of Makha
and subdivided into three smaller portions with:
m. You are the two feet of the ritual.

The pratiprasthātā rubs bits of mud on the base of the ukhā pot while the adhvaryu addresses the Vasus; on its middle while he addresses the Rudras; on its top while he addresses the Ādityas; and all over while he addresses the All-gods:

- n. May the Vasus prepare you
with the gāyatrī meter
in the fashion of the Aṅgirases!
You are the earth.
May the Rudras prepare you
with triṣṭubh meter
in the fashion of the Aṅgirases!
You are the sky.
May the Ādityas prepare you
with the jagatī meter
in the fashion of the Aṅgirases!
You are heaven.
May the Viśvedevas, common to all men,
prepare you with the anuṣṭubh meter
in the fashion of the Aṅgirases!
You are the directions.

¹ In the alphabetical order introduced in Weber's text, and followed by Keith, the letter "j" is always omitted.

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At the end of each of these four verses he adds:

You are the unchanging direction.
Make unchanging in me children,
abundance of wealth,
abundance of cattle, heroism,
and similar things for the yajamāna.

ध्रुवाऽसि धारया मयि प्रजा
रायस्पोषं गोपत्य सुवीर्यं
सजातान् यजमानाय ।

(TS 4.1.5.3-4n)

The pratiprasthātā touches the rim with a stick, reciting:

You are the waist band of Aditi.

अदित्यै राक्षाऽसि ।

(TS 4.1.5.4o)

He hollows it out by pounding inside, reciting:

p. May Aditi grasp your hole
with the paṅkti meter
in the fashion of the Aṅgirases!

अदितिस्ते बिलं गृह्णातु
पाङ्क्त्येन छन्दसाऽङ्गिरस्वत् ॥

and places it on the khara, reciting:

q. Having fashioned the great ukhā
made of clay as a womb for Agni,
Aditi gave it to her sons saying,
“Fire it!”

कृत्वायु सा महीमुखां
मृन्मयीं योनिमग्रये ।
तां पुत्रेभ्यः संप्रायच्छ-
ददितिः श्रपयानिति ॥

The adhvaryu makes two spare ukhā pots in a similar manner, as well as five bull (vṛṣabha) bricks and three circle (maṇḍala) bricks. Then he gets a small dish (caṭṭi) with some smouldering sticks of firewood inside. Some dried horse dung is put in it and catches fire, so that smoke arises. The ukhā pots and bricks are dried one by one by holding them in this smoke and slowly turning them round. While drying the pots, the adhvaryu recites:

a. May the Vāyus make you smoke with the gāyatrī
meter
in the fashion of the Aṅgirases!
May the Rudras make you smoke with the
triṣṭubh meter
in the fashion of the Aṅgirases!
May the Adityas make you smoke with the
jagatī meter
in the fashion of the Aṅgirases!
May the Viśvedevas, common to all men,
fumigate you with the anuṣṭubh meter
in the fashion of the Aṅgirases!
May Indra make you smoke in the fashion of the
Aṅgirases!

वसवस्त्वा धूपयन्तु
गायत्रेण छन्दसाऽङ्गिरस्वत् ।
रुद्रास्त्वा धूपयन्तु
त्रैष्टुभेन छन्दसाऽङ्गिरस्वत् ।
आदित्यास्त्वा धूपयन्तु
जागतेन छन्दसाऽङ्गिरस्वत् ।
विश्वे त्वा देवा वैश्वानरा धूपय-
न्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वत् ।
इन्द्रस्त्वा धूपयत्वङ्गिरस्वत् ।

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May Viṣṇu make you smoke in the fashion of the
Aṅgirases!

विष्णुस्त्वा धूपयत्वङ्गिरस्वत् ।

May Varuṇa make you smoke in the fashion of
the Aṅgirases!

वरुणस्त्वा धूपयत्वङ्गिरस्वत् ।

(TS 4.1.6.1a)

The group moves a little further north, and the adhvaryu marks the ground
and digs a trench, saying:

b. May Aditi, the goddess,
in union with the All-gods,
dig you, trench, in the realm of earth
in the fashion of the Aṅgirases!

अदितिस्त्वा देवी
विश्वदेव्यावती
पृथिव्याः सुधस्थे-
ऽङ्गिरस्वत् खनत्वचट ।

He places the ukhā there with:

c. May the wives of the gods, the goddesses,
united with the Viśvedevas,
put you, ukhā, in the realm of earth
in the fashion of the Aṅgirases!

देवानां त्वा पत्नीर्देवी-
विश्वदेव्यावतीः
पृथिव्याः सुधस्थे-
ऽङ्गिरस्वद् धत्तुखे ।

(TS 4.1.6.2c)

Burning chips of firewood, cow dung, and dry grass are placed in the trench.
The ukhā pot is placed over these, sideways, and with its opening facing east
(see above page 217). The two spare ukhā pots are also placed there in the
same manner, together with the five “bull” bricks and the three “circle”
bricks. Everything is covered with more dry grass, chips of firewood, cow
dung, and finally a layer of mud. Four openings are made in the four direc-
tions. Fire is put through these openings: from the east, addressing the
Dhīṣaṇās; from the south, addressing the wives of the All-gods; from the
west, addressing the protecting goddesses; and from the north, addressing
the mothers:

d. May the Dhīṣaṇās, the goddesses,
united with the Viśvedevas,
fire you, ukhā, in the realm of the earth
in the fashion of the Aṅgirases!
May the wives, the goddesses,
united with the Viśvedevas,
fire you, ukhā, in the realm of the earth
in the fashion of the Aṅgirases!
May the protecting goddesses, the women,
hear you, ukhā, in the realm of the earth
in the fashion of the Aṅgirases!

धिषणास्त्वा देवी-
विश्वदेव्यावतीः
पृथिव्याः सुधस्थे-
ऽङ्गिरस्वद् भीमधत्तामुखे ।
मास्त्वा देवी-
विश्वदेव्यावतीः
पृथिव्याः सुधस्थे-
ऽङ्गिरस्वच्छपयन्तुखे ।
वरुण्यो जनयस्त्वा देवी-
विश्वदेव्यावतीः
पृथिव्याः सुधस्थे-
ऽङ्गिरस्वत् पंचन्तुखे ॥

(TS 4.1.6.2d)

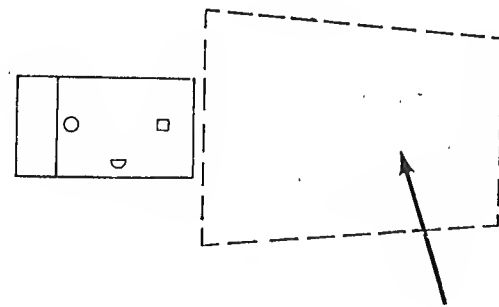
In order that the pots and bricks will dry and not break, the adhvaryu recites:

PLATE 42
Ritual Preparation of the Ukhā Pots

“You are the waistband of Aditi!”

(TS 4.1.5.4o)

The pratiprasthātā rubs mud around the rims of the ukhā pots.



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- e. Mitra! Fire this pan! Do not let it break! मित्रैतामुखां पचैषा मा भेदि ।
f. I place this around you to prevent breaking. पुतां ते पारं ददाम्यभित्यै ॥

The adhvaryu brings several items from the Old Hall: a big basket, a pair of tongs (*saṃdaṇśa*), goat's milk, and cow's milk. This is accompanied by:

- g. Mitra, spreading out,
encompassed this heaven with his might,
and the earth with his fame. अमीमां माहिना दिवं
मित्रो बभूव सप्रथाः ।
उत्त श्रवसा पृथिवीम् ॥
h. The fame of god Mitra,
supporter of the people,
is rich, majestic, and brilliantly glorious. मित्रस्य चर्षणीधृतः
श्रवो देवस्य सानसिम् ।
युष्मं चित्रश्रवस्तमम् ॥
(TS 4.1.6.3g-h)

Ashes and mud are removed from the pot with a stick made of vikaṅkata wood, while the adhvaryu recites:

- i. May god Savitr with beautiful hands,
beautiful fingers, beautiful arms,
dig you up with his strength! देवस्त्वा सवितोद्वपतु
सुपाणिः स्वङ्गुरिः ।
सुबाहुस्त शक्यो ॥

The pot is lifted up by placing the stick inside, reciting:

- Rise up! Become lofty!
Stand upright and remain firm! अर्षदामासा पृथिव्या-
शा दिशु आ पृण ।
(k, second half; cf. BŚS 10.7:7.10)

The pot is put down so that the stick stands upright. The adhvaryu recites:

- Without breaking, earth,
fill the quarters, the directions! उत्तिष्ठ बृहती भवो-
र्धो तिष्ठ ध्रुवा त्वम् ॥
(k, first half; cf. BŚS 10.7:7.11)

Goat's and cow's milk are poured into the pot. While the goats' milk is poured, the adhvaryu recites:

- l. May the Vasus fill you with the gāyatrī meter
in the fashion of the Aṅgirases! वसवस्त्वाऽऽच्छृन्दन्तु
गायत्रेण छन्दसाऽङ्गिरस्वत् ।
May the Rudras fill you with the triṣṭubh meter
in the fashion of the Aṅgirases! रुद्रास्त्वाऽऽच्छृन्दन्तु
त्रैष्टुभेन छन्दसाऽङ्गिरस्वत् ।
May the Viśvedevas, common to all men,
fill you with the anuṣṭubh meter
in the fashion of the Aṅgirases! आदित्यास्त्वाऽऽच्छृन्दन्तु
जागतेन छन्दसाऽङ्गिरस्वत् ।
विश्वे त्वा देवा वैश्वानरा आच्छृन्द-
न्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वत् ॥

The same procedures are gone through in connection with the two spare ukhā pots (accompanied by mantras), and the bull and circle bricks (without mantras). The ukhā pots have now been fully prepared and are placed inside the big basket.

ANIMAL SACRIFICE FOR VĀYU

First Day: April 12, 1975

EPISODE 2

Animal Sacrifice for Vāyu and Preparation of the Five Heads
(*Vāyavyaṃ Paśu*)

THE ANIMAL SACRIFICE of a he-goat for Vāyu (*vāyavyaṃ paśu*) is the first of the fourteen animal sacrifices that characterize the Agnicayana. Its dedication to Vāyu, "wind," is fitting since Vāyu, the swiftest deity, plays an important role in the Agnicayana: the first, third, and fifth brick layers of the bird-shaped altar are connected with earth/fire, atmosphere/wind, and sky/sun, respectively, so Vāyu is the intermediary.

The paradigm of the animal sacrifice has been described several times, notably by Schwab. Here an outline will be given without specifying any of the usual mantras. Mention will be made of the modifications that the paradigm undergoes in the Vāyu sacrifice. The sacrifice is combined with rites pertaining to the five heads.

Following a great deal of publicity, popular sentiment, and official pressure, it had been decided on April 11—one day before the beginning of the ceremonies—that no goats would be sacrificed during the performance. For the first time in the history of the Nambudiri tradition, the animals would be represented by cakes made of a paste of rice flour (*aṭa*), folded in banana leaf in the same manner in which this is done at *śrāddha* or funeral ceremonies. This manner of folding leaves is called *paityrkam*, "for ancestors," and it is regarded as a representation of meat (*māṃsapratidinidhi*). It contrasts with the way banana leaves are folded when a similar offering of *aṭa* is made in temples. This is called *daivikam*, "for gods." The two methods are illustrated in Volume II (Exhibit inside Back Cover). Ghee (clarified butter) is sometimes added to the rice paste, which makes it easier to remove it from the leaf.

When such a deviation from the tradition occurs, it may affect the ritual acts, but not the mantras, which are recited in the same sequence and without modification. The events that led up to the decision to resort to this substitution are more fully described in Part III, pages 456–465.

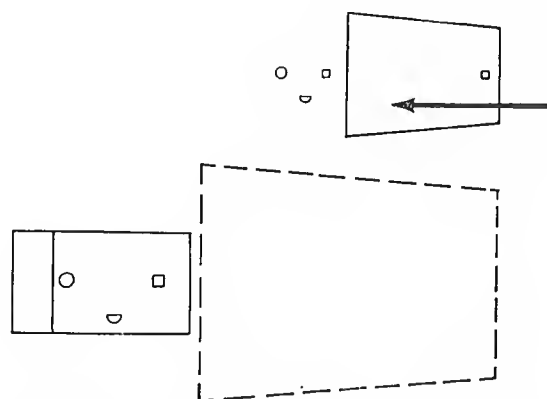
At the beginning of the animal sacrifice, the three fires and churning blocks are carried by the yajamāna and his helpers toward an area to the northwest of the Old Hall, where three altars have been prepared and a mahāvedi has been outlined (Figure 22).

The fires are installed on the altars. After several other rites and oblations, a butter oblation for the sacrificial pole (*yūpāhuti*) is prepared at the domestic fire. The pole has already been cut in the forest and put up in its place, immediately east of where the new sacrificial altar (*uttaravedi*) will be situated, but it has not yet been cut to size. Now it is cut off its stump with an axe. The stump is left in its place. The first chip of wood (*svaru*) is caught on a palmyra sheath. The tree felled, a libation is made on the stump. The

PLATE 43

Recitation by the Maitrāvaruṇa

During the animal sacrifice, the maitrāvaruṇa priest has to assist in the recitations. When reciting he faces east and holds a staff. The plate shows his recitation during the animal sacrifice for Vāyu on the first day of the ceremony. A helper happens to accompany the recitation with hand movements (see Part III, pages 359–381 in the second volume).



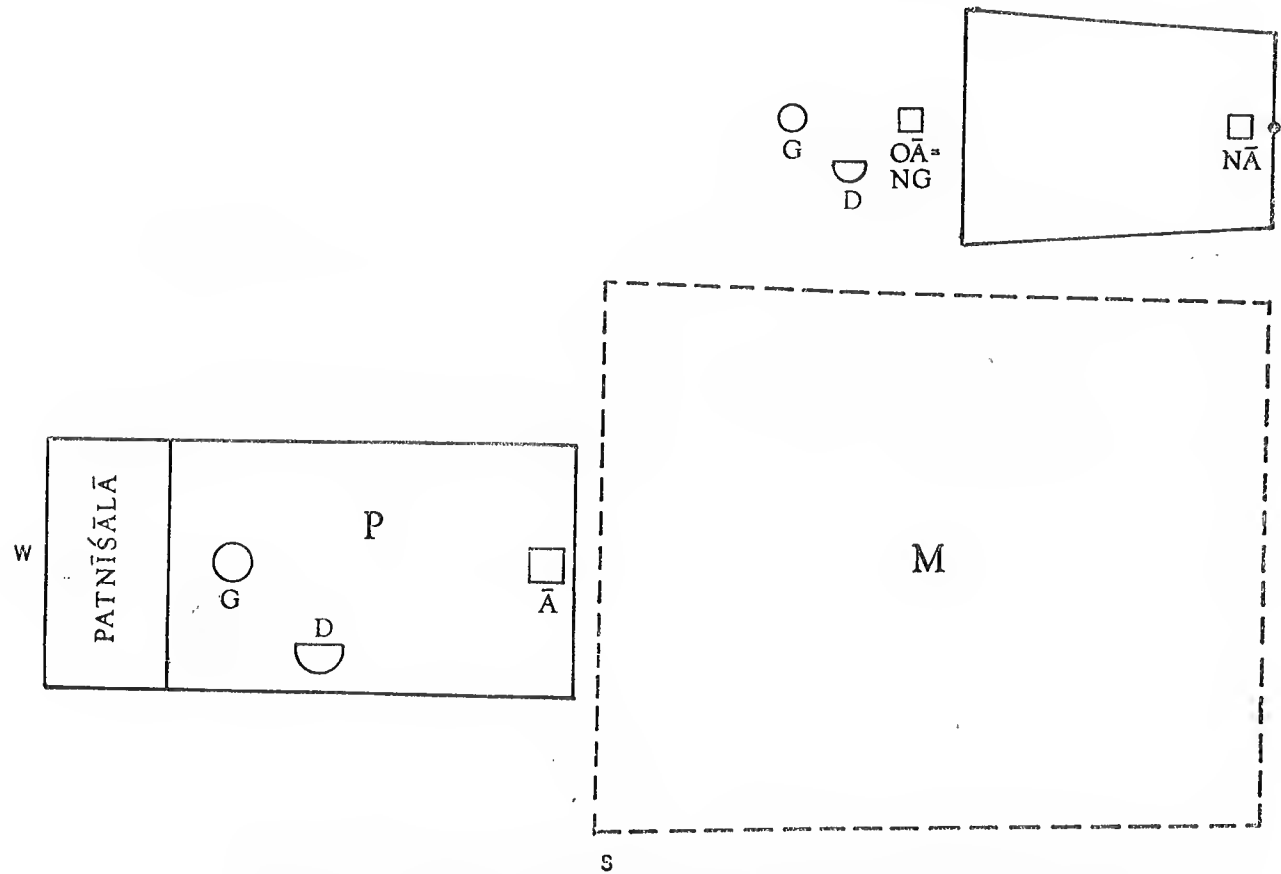


Figure 22—Ritual Enclosure for the Animal Sacrifice for Vāyu

branches of the tree, which is now lying on the ground, are cut off symbolically (since they have already been removed), and the pole is measured, one span of a hand (for the piece that will go in the ground) and five aratni lengths, keeping a piece for the cap (*caṣāla*).

The yajamāna recites vows and tyāga formulas of renunciation for Agni Vratapati (Agni, Lord of Vows), Vāyu Vratapati, Āditya Vratapati, and Vratānām Vratapati (TB 3.7.4.7-8).

Next the area for the mahāvedi is marked with darbha grass and the wooden knife (*sphya*). The cātvāla pit and the utkara heaps are prepared near its northern boundary. Inside the mahāvedi, at its eastern end, the uttaravedi or new offering altar is prepared. Fire is then carried (*agnipraṇayana*) from the old to the new offering altar along the northern boundary of the mahāvedi. After it has been installed, four libations are made by the adhvaryu and two by the yajamāna.

The adhvaryu orders the āgnīdhra to bring sprinkling waters (*prokṣaṇi*), fuel (*idhma*) and grass (*barhis*), clean the implements, and fasten a girdle around the waist of the wife of the yajamāna. Then the adhvaryu orders the pratiprasthātā to fetch the five clay heads of a horse (*aśva*), man (*puruṣa*),

bull (*ṛṣabha*), ram (*vṛṣṇi*) and he-goat (*basta*), which have been made by the potter. The pratiprasthātā does this, and also brings an anthill (Sanskrit: *valmika*, Malayalam: *puṭṭumaṇṇu*) with seven (i.e., at least seven) holes in it, a palāśa branch with two leaves at the end, and twenty-one grains of black gram (Malayalam: *uḷunnu*). The pratiprasthātā puts seven grains in the seven holes of the human head and wipes them off with the palāśa leaves, whilst reciting the first death stanza (*yamagāthā*):

PLATE 44

Day by day carrying off a cow, a horse, a man,
any living being,
death, son of the brilliant sun (Yama Vaivasvata),
is not satisfied with the five races of man.

अहंरहंनयमानो
गामश्च पुरुषं जगत् ।
वैवस्वतो न तृप्यति
पञ्चभिर्मनवैर्यमः ॥

(TĀ 6.5.3b)

He repeats this a second and third time, without mantras.

The pratiprasthātā goes through the same routine for a second time, reciting the second death stanza:

In King Yama Vaivasvata those people go asunder
who truly strive here and who speak untruth.

वैवस्वते विविच्यन्ते यमे राजनि ते जनाः ।
ये चेह सत्येनेच्छन्ते य उ चानृतवादिनः ॥

(TĀ 6.5.3c)

And a third time, reciting the third death stanza:

Those go asunder here, King, they go to you,
who worship the gods and respect brahmins.

ते राजसिंह विविच्यन्तेऽथा यन्ति त्वामुप ।
देवाश्च ये नमस्यन्ति ब्राह्मणाश्चापचिन्त्यति ॥

(TĀ 6.5.3d)

Then he makes the human head and the anthill touch each other. Nothing is done with the four animal heads. After these rites, the pratiprasthātā places the five heads in a large clay pot that is kept to the east of the new offering altar.

The yajamāna anoints the upper half, and his wife the bottom of the sacrificial pole, after which it is erected, a rope is tied around it, and the first chip of wood (*svaru*) is inserted in the rope. Fire is made with the help of the two wooden churning blocks and is added to the fire on the new offering altar. The sacrificial victim, represented by the package of rice flour, is tied to the pole. Then the hotā, ordered by the adhvaryu, recites thirteen firewood verses (*sāmidhenī*):

1. Your rewards, shining with libations,
will come forth with the butter ladle.
Agni goes to the gods, seeking their favor.
2. Agni, come to the banquet; being extolled,
come to the gift of offerings.
Sit down as hotā on the sacrificial grass.

प्र वो वाजा अभिद्यवो
हविर्मान्तो घृताच्या ।
देवाग्निगति सुमनुः ॥
अम्भा याहि वीतये
गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥

PLATE 44A
Wiping the Human Head

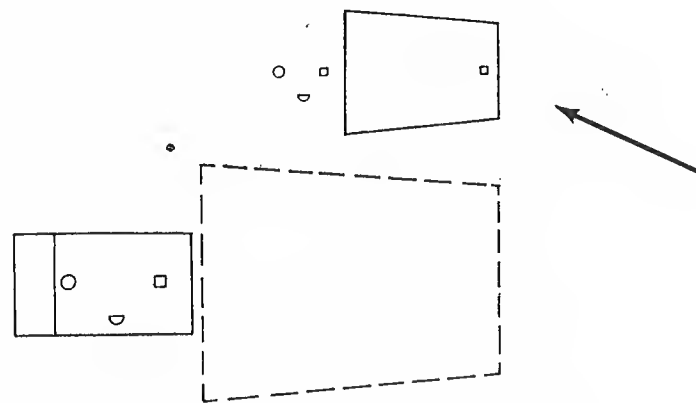
"Day by day carrying off a cow,
a horse, a man, any living being,
Death, sun of the brilliant sun,
is not satisfied with he five races of man."

(TA 6.5.3b)

After putting seven uḷunnu grains in the seven holes of the human head, the pratiprasthātā wipes them off with palāśa leaves.

PLATE 44B
The Five Heads

From left to right: the head of a horse (aśva), a he-goat (basta),
a bull (ṛṣabha), a ram (vṛṣṇi), and a man (puruṣa).



A



B

PART II THE 1975 PERFORMANCE

3. We make you grow, Aṅgiras,
with firewood, with butter.
Flame up, you youth!
4. You god Agni request for us
a vast renowned and lofty heroism.
High!
5. Worthy to be invoked, to be honored,
visible through the darkness,
Agni, the male, flames up.
6. The male Agni flames up,
Who conveys the gods like a horse.
With offerings they invoke him.
7. You male, we other males will make you
flame up,
Male Agni, flaring up!
8. We elect Agni as messenger,
as omniscient hotā of this rite,
rich in spiritual power.
9. Agni, flaming up for the rite, pure,
is to be invoked, flame-haired.
We entreat him.
(RV 3.27.1; 6.16.10-12; 3.27.13-15; 1.12.1;
3.27.4; also in TB 3.5.2.1-3)
10. Of vast shape, immortal, clothed in butter,
with butter poured over him,
Agni conveys the ritual offerings.
11. They have persuaded that Agni with ready ladle,
offering with proper thought,
to render assistance.
(RV 3.27.5-6 in TB 3.6.1.3)
12. Having flamed up, Agni with butter poured over you
sacrifice to the gods, you excellent ritualist,
for you are the conveyer of the offerings.
13. Bring the offering for Agni!
Benefit Agni when the rite is under way!
Elect him to convey the offerings!
(RV 5.28.5-6 in TB 3.5.2.3)

These thirteen sāmīdhenī verses are prescribed for the paradigm of the animal sacrifice. In the īṣṭi of the full- and new-moon ceremonies there are eleven. Baudhāyana Śrauta Sūtra 10.11 (see below Volume II, pages 503) prescribes twenty-four sāmīdhenī verses for the sacrifice of the Vāyavyaṃ Paśu, which include those of the paradigm of the animal sacrifice, just as the latter includes those of the full- and new-moon ceremonies (see Table 4).

तं त्वां सुमिदिरंगिरो
वृतेन वर्धयामसि ।
बृहच्छोवा यविष्ठ ॥
स नः पृथुश्चवाय्य-
मच्छो देव विवाससि ।
बृहदग्ने सुवीर्यम् ॥
ईलेन्यो नमस्यस्तिर-
स्तमांसि दर्शतः ।
समसिरिध्यते वृषा ॥
वृषो अग्निः समिध्यते-
ऽध्वो न देववाहनः ।
तं हविष्मत् ईळते ॥
वृषणं त्वा वयं वृष-
वृषणः समिधीमहि ।
अग्ने दीयते बृहत् ॥
अग्निं दूतं वृणीमहे
होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुकनुम् ॥
समिध्यमानो अध्वरे-
ऽग्निः पावक ईळ्यः ।
शोचिष्केऽस्तमीमहे ॥
पृथुपाजा अमर्त्यो
वृतनिर्णिकस्वाहुतः ।
अग्निर्यज्ञस्य हव्यवाद् ॥
तं स्वाधो यतस्तुच
इत्था धिया यज्ञवन्तः ।
आ चक्रुरग्नेमतथे ॥
समिद्धो अग्न आहुत
देवान्यक्षि स्वध्वर ।
त्वं हि हव्यवाळसि ॥
आ जुहोता दुवस्यता-
ऽग्निं प्रयत्यध्वरे ।
वृणीष्व हव्यवाहनम् ॥

ANIMAL SACRIFICE FOR VĀYU THE SĀMIDHENĪ VERSES

Full- and new-moon ceremonies	Animal sacrifice and 1975 Vāyavyaṃ Paśu	Vāyavyaṃ Paśu according to Baudhāyana
RV 3.27.1	RV 3.27.1	RV 3.27.1
RV 6.16.10-12	RV 6.16.10-12	RV 6.16.10-12
RV 3.27.13-15	RV 3.27.13-15	RV 3.27.13-15
RV 1.21.1	RV 1.21.1	RV 1.21.1
RV 3.27.4	RV 3.27.4-6	RV 3.27.4
		TS 4.1.7.1a-4i
		RV 3.27.5-6
		TS 2.6.11.1a
RV 5.28.5-6	RV 5.28.5-6	RV 5.28.5-6
		TS 4.1.7.4 k
TOTAL 11	13	24

TABLE 4

This is one of the first major differences between Baudhāyana and the 1975 performance¹

In the sāmīdhenī verses (as in the śāstra recitations), the hotā recites the first and last verse thrice, so that the total numbers become in fact fifteen, seventeen, and twenty-eight, respectively. At most verses, the adhvaryu puts a stick of firewood (samidh) on the fire. The hotā observes numerous other rules in his recitation. The verses are recited uninterruptedly, without taking breath at the end of each verse. Breath is taken at the caesura between the second and third quarter (*pāda*) of each verse. At each caesura, the final vowel or nasal is lengthened, except in the first and third *rc* of the initial and final triple repetitions. Of the final syllable of each verse, only the initial consonant(s) are retained; the remainder is replaced by a lengthened *om*. These same rules apply to all śāstra recitations (cf. Staal 1961, 50-52, where the sāmīdhenī verses for the full- and new-moon ceremonies, erroneously called śāstra, are transcribed).

The hotā generally recites Ṛgveda, and the sāmīdhenī verses generally consist of Ṛgveda only. This may explain why the Nambudiris, in the Vāyavyaṃ Paśu, do not add sāmīdhenī verses from the Taittirīya Saṃhitā unless there are corresponding verses in the Ṛgveda.

¹ As mentioned before (page 274) such differences will not generally be mentioned. The reader can discover them for himself by comparing the description in Volume I with the Śrauta Sūtras published and translated in Volume II, Part IV.

PART II THE 1975 PERFORMANCE

Many subsequent rites of the animal sacrifice for Vāyu are identical with those for the paradigm animal sacrifice, and correspond to the full- and new-moon ceremonies (cf. pages 46–49). The *sāmidhenī* verses are followed by two *āghāra* oblations of clarified butter. Then there are the election (*pravara*) of *hotā* and of *maitrāvaruṇa*, and eleven fore-offerings (*prayāja*), as against five in the full- and new-moon ceremonies. The sacrificial victim is anointed. The five heads are placed between the victim and the sacrificial pole. Three times fire is carried around (*paryagnikriyā*) the victim, the five heads, the sacrificial pole, and the shed of the *śamitā*, “pacifier” or “slaughterer,” situated to the north of the enclosure. The *śamitā* is a Nayar whose services have been engaged for this purpose only. Then the victim-package is taken from the pole to the shed, and the *śamitā* symbolically kills it. The *adhvaryu* takes out its omentum (*vapā*) by opening the package and taking out a part of the rice cake. This part is put on the *vapaśrapaṇi*, a two-pronged fork, roasted, and offered to the gods. This is followed by *ājyabhāga* offerings, preparation of *paśupuroḍāśa* rice-cakes, cutting up of the victim, and offering of its various parts.

Of the three offerings of *vapā*, *paśupuroḍāśa*, and *havis*, the first and third are for Vāyu *Niyutvat*, “Wind drawn by horses,” while the second is for *Prajāpati*. The *hotā*’s “invitations” (*yājyānuvākya*: page 47), which are preceded by the recital of the *praiśa* by the *maitrāvaruṇa* (who must participate because it is an animal sacrifice), are the following three:

At the offering of the *vapā*:

The insightful white master of horses
follows those who have fat foods and abundant
riches.

They are always ready to serve Vāyu,
these men have done everything in their good care.
Vauṣaṭ!

(RV 7.91.3)

At the offering of the *paśupuroḍāśa*:

He by whom the sky was fixed, and the terrible
earth,
by whom heaven was established and its vault,
who metes out the space in the atmosphere—
to which god shall we offer with oblations?
Vauṣaṭ!

(TS 4.1.8.4s = RV 10.121.5)

At the *havis* offering:

For Vāyu is my foremost thought,
with his great riches, numerous boons, full chariot.
With brilliant pace, drawn by horses, soaring,

पीवोअन्नो रविवृधः सुमेधाः
श्वेतः सिषक्ति नियुतामग्निश्रीः ।
ते वायवे समनसा वि तस्थु-
र्विश्वेन्नरैः स्वपत्यानि चक्रुः ॥
वौषट्

येन द्यौरग्रा पृथिवी च द्रुहे
येन सुर्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः
कस्मै देवाय हविषा विधेम ॥
वौषट्

प्र वायुमच्छा बृहती मनीषा
बृहद्रथि विश्वारं रथग्राम् ।
द्युतयोमा नियुतः पत्यमानः

ELECTION OF THE PRIESTS

worthy of an early offering, poet, you long for the
(human) poet.
Vauṣaṭ!

कविः कुविर्मियक्षसि प्रयज्यो ॥
वौषट्

(TB 2.8.1.1c = RV 6.49.4)

After the *iḍā* and the after-offerings (*anuyāja*), the *svaru* chip is placed in the *juhū* ladle and offered in the fire. The remaining rites correspond to the full- and new-moon ceremonies.

First Day: April 12, 1975

EPISODE 3

Election of the Priests and Making Fire

(*Rtvigvaraṇa*, *Agnimanthana*)

TO THE EAST of the Old Hall, in the area where later the *sadas* will be constructed, the priests and helpers are now officially selected by the *yajamāna*. The *yajamāna* addresses the helpers (*parikarmī*) in Malayalam: *sāgnikam atirātrattinnu parikarmam ceytu tareṇam*, “You must assist (lit. you must do the *parikarma*) in this *atirātra* which is accompanied by Agni (*cayana*).” Then the *yajamāna* addresses the chief priests, first the *adhvaryu* with: *ādhvaryavam ceytu tareṇam*, “You must do the *ādhvaryavam*,” then similarly *brahman* (with *brahmatvam*), the *hotā* (with *hautram*), the *udgātā* (with *audgātram*), and the *sadasya* (with *sādasyam*). *Yajamāna*, *adhvaryu*, and *sadasya* recite TS 4.1.5.1b-d (“Waters! You are the givers . . .” see page 282) and sprinkle their faces, reciting “earth, sky, heaven.”

The *yajamāna*, facing north with his wife to his right, has assembled his chief priests around him and worships a small brass lamp. From his left, they sit in a semicircle: *adhvaryu*, *brahman*, *hotā*, *udgātā*, *sadasya*, and the chief *parikarmī*. *Cherumukku Vaidikan* joins them, sitting between *yajamāna* and *adhvaryu*. All recite benedictory stanzas:

OM! Let (our) mind be collected,
we are of collected mind.
We are serene.
Let there be peace,
let there be wealth,
let there be growth,
let there be no obstacle,
let work be auspicious!
OM! Let *Prajāpati* be pleased!
May he be pleased, *Prajāpati*!
OM! Welfare you must say.
OM! Growth you must say!
OM! May it grow!

ओं मनस्समाधीयताम् ।
समाहितमनसः स्मः ।
प्रसीदन्तु भवन्तः । प्रसन्नाः स्मः ।
शान्तिरस्तु ।
पुष्टिरस्तु ।
ऋद्धिरस्तु ।
अविघ्नमस्तु ।
शिवं कर्म अस्तु ।
ओं प्रजापतिः प्रीयताम् ।
प्रीयतां प्रजापतिः ।
ओं स्वस्ति भवन्तो ब्रुवन्तु । ओं स्वस्ति ।
ओं ऋद्धिं भवन्तो ब्रुवन्तु । ओं ऋद्धयताम् ।

PLATE 45

PLATE 45A

Election of the Priests (Ṛtvigvaraṇam)

The yajamāna, facing north with his wife to his right, has assembled his chief priests. From his left, they sit in a semicircle: adhvaryu, brahman, hotā, udgātā, sadasya, and the chief helper.

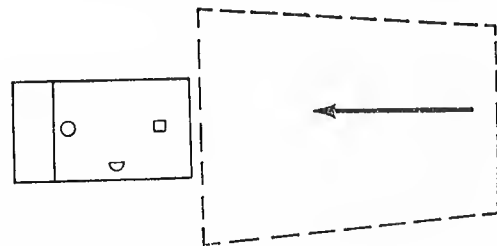


PLATE 45B

The Wife of the Yajamāna (Yajamānapatnī)

The ceremonies can only be performed on behalf of a yajamāna who is married and whose wife is present. On a few occasions, she participates actively in the rites or recitations. A high-caste Nambudiri lady (antarjanam, "inside person") she is hidden from view by a parasol.



A



B

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This is followed by a verse addressed to the divine sun-horse Dadhikrāvan:

I have sung of Dadhikrāvan,
swift victorious horse.
May he make our mouths fragrant,
may he lengthen our lives!

दधिक्रावणो अकारिषं
जिष्णोरक्षस्य वाजिनः ।
सुरभि नो मुखो कर्तु
प्र ण आयुषि तारिषत् ॥

(RV 4.39.6 = TS 1.5.11.4/)

They continue with TS 4.1.5.1b-d and other verses.

The yajamāna makes another resolution (*phala-saṃkalpa*) similar to the one made before (pages 282–283). The recitations are prompted first by Cherumukku Vaidikan, then by C.V. Vasudevan Akkitiripad's son (Cherumukku Vaidikan's grandson).

Now the chief priests are officially selected (in Sanskrit), beginning with the Adhvaryu, whom the yajamāna addresses as follows: "I, Nilakanṭha Śarmā, come to you for the ādhvaryavam; may you perform it for me!" The adhvaryu replies:

A great thing you have said to me,
splendor, glory, praise, enjoyment,
everything you have said to me.
May it help me, may it enter me,
May I enjoy thereby!
OM! Let it be thus!

महन्मेऽवोचो यशो मेऽवोचो भगो मेऽवोचो
भर्गो मेऽवोचस्तपो मेऽवोचस्तोमं मेऽवोचः
ऋषिं मेऽवोचो भुक्तिं मेऽवोचो विश्वं मेऽवोचः
सर्वं मेऽवोचः सर्वं मे कल्याणमवोच-
स्तन्माऽवतु तन्माऽऽविशतु तेन भुक्षिषीय ।
ओं तथा ॥

(Tāṇḍya Brāhmaṇa 1.1.1: BSS 2.4:38.15–19)

The yajamāna addresses each of the chief priests separately in this manner. Then he addresses the adhvaryu: "God Āditya is the divine adhvaryu; may he be my adhvaryu!" Similarly, the brahman is addressed as Candramas, the hotā as Agni, the udgātā as Parjanya, and the sadasya as Ākāśa. The wife washes the feet of the chief priests, while the yajamāna pours water into their hands, reciting: "May I be uninterrupted in my offspring, may my juice not be spilt!"

The priests are given to eat. They sprinkle water with their right hand, moving it clockwise around the leaf, saying: "Truly I sprinkle you with order." Then, sipping water: "You are immortality, you are the resting place for immortality." They take five grains of rice, reciting: "For breath—svāhā!" and similarly for the other four breaths: apāna, vyāna, udāna, and samāna. They sip again, reciting: "You are the name of immortality!" They finish their meal and are given four pieces of cloth (vastram) each: two upper clothes and two lower clothes.

After the selection of the priests, all enter the Old Hall. This is called *adhyavasānam*. New fire is made by friction from the fire-making blocks. The process begins at 6:15 p.m., with different priests and helpers taking turns. Fire is finally obtained on April 13 at 2:15 a.m., after eight hours of conti-

CONSECRATION OF THE YAJAMĀNA

nuous labor. (At the other six occurrences of agnimanthana that occur in the Agnicayana, the process takes only a few minutes.)

First Day: April 13, 1975

EPISODE 4

Consecration of the Yajamāna (Dikṣā)

BECAUSE OF THE delay caused by agnimanthana, several rites that belong to the first ritual day have to be performed during the night, in fact, during the early morning hours of April 13, the second ritual day. First comes *Kūṣmāṇḍī*, a homa performed for the yajamāna to free him from evil. This consists of numerous recitations from Taittirīya Āraṇyaka (2.3–6), Taittirīya Brāhmaṇa (3.7.12), Taittirīya Saṃhitā (2.5.12), etc. This is followed by the consecration-in-water (*apsudikṣā*). Some hair of the yajamāna is shaved and his wife undergoes a ceremonial shave on the back of her neck. Their nails are pared, they bathe, and change dress. Butter is applied to their bodies and collyrium to their eyes. Butter is applied to the hands first, and the yajamāna and his wife each put it on the front of their bodies. Then the adhvaryu applies it to the back of the yajamāna, and the pratiprasthātā to the back of the wife. Finally the Yajamāna is purified by a stroke of twenty-one blades of darbha grass, and the wife by a stroke of twenty-two blades.

This is followed by a consecration iṣṭi called *agni-dikṣaṇīyeṣṭi*, which corresponds to the *dikṣaṇīyeṣṭi* of the Agniṣṭoma. There are three offerings: a cake on eleven potsherds for Agni and Viṣṇu (as in the Agniṣṭoma), rice cooked in clarified butter for Aditi, and a cake on twelve potsherds for Agni Vaiśvānara. The prastotā sings the two *tārṁśya* chants (JG 2.3.3.1–2 on JS 1.2.3.3.1). After the iṣṭi rites have been completed, the adhvaryu makes six butter oblations for Agni, related to the consecration. These are called *dikṣāhuti* and occur also in the Agniṣṭoma where the mantras, however, are different. The adhvaryu pours butter with the sruva from the ājyasthālī into the dhruva, and from the dhruva into the ājyasthālī again. In the Agnicayana, the six butter oblations are accompanied by the following mantras:

To intention, to Agni, to endeavor, svāhā!	आकृतिमग्निं प्रयुज॑स्व स्वाहा ।
To mind, to intellect, to Agni, to endeavor, svāhā!	मनो मेधासमिं प्रयुज॑स्व स्वाहा ।
To thought, to knowledge, to Agni, to endeavor, svāhā!	चित्तं विज्ञातमग्निं प्रयुज॑स्व स्वाहा ।
To arrangement of speech to endeavor, to Agni, svāhā!	वाचो विवृतिमग्निं प्रयुज॑स्व स्वाहा ।
To Manu, lord of creatures, svāhā!	प्रजापतये मनवे स्वाहा ।
To Agni Vaiśvānara, svāhā!	अमये वैश्वानराय स्वाहा ।

(TS 4.1.9.1 a)

The adhvaryu fills the dhruvā ladle four times with the sruva and makes a final oblation, saying:

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May all men choose friendship
of the god who is the leader!
May all pray for wealth!
May he choose majesty in order to prosper, svāhā!
(TS 4.1.9.1b)

विश्वे देवस्य नेतुर्मते
वृणीत सख्यं विश्वे
राय इषुध्यसि
युष्मै वृणीत पुण्यसे स्वाहा ॥

Now the dīkṣā itself can begin. First fire has to originate within the ukhā pot, which, in the Agnicayana, is considered part of the consecration ceremonies. While the yajamāna and his wife sit south and west, respectively, of the offering fire, the adhvaryu sits to its northwest with the ukhā pot in front of him. After putting ghee with the sruva on the firewood that is already in the pot, he holds it with two hands and recites:

c. Do not break! Be not injured!
Be firm! Endure!
Mother! Bold one! Show your valor!
You and Agni will do this.
d. Goddess of the earth be firm for well-being!
You were made by self-power, as an Asuric trick
May this oblation please the gods!
May you emerge uninjured at this sacrifice.
(TS 4.1.9.1c-2d)

मा सुभित्था मा सु रिषो
दृष्टस्व वीडयस्व सु ।
अम्ब धृष्ण वीरयस्वा-
ग्निश्चेदं करिष्यथः ॥
दृष्टस्व देवि पृथिवि स्वस्त्यं
आसुरी माया स्वधया कृताऽसि ।
जुष्टं देवानामिदमस्तु हव्य-
मरिष्टा त्वमुदिहि यज्ञे अस्मिन् ॥

More firewood, cowdung, and coconut fiber are put inside the ukhā pot, after which the adhvaryu places it on the fire reciting:

Mitra! Heat the pot! Don't let it break!
(TS 4.1.9.2e)

मित्रैतामुष्णं तपेपा मा भेदि ।

He puts in another chip of firewood, stands up, and continues with:

To prevent breaking I place this around you!
(TS 4.1.9.2f)

एतां ते परि ददाम्यभित्यै ॥

Helpers put in more firewood sticks. The adhvaryu sits down again and recites:

Agni, your powerful body reposes in the plants.
I propitiate it by means of this offering!
(BSS 10.13:13.13-14)

या ते अम् ओजसिनी तनूरोषधीषु
प्रविष्टा तां ते एतेनावयजे स्वाहा ।

after which he puts another chip of firewood in the pot. Inside the pot there is an appearance of fire. Putting in more chips of firewood, the adhvaryu engages upon a long recitation. At each svāhā! the yajamāna recites his tyāga formula of renunciation to Agni:

This is for Agni, not for me!

अग्नये इदं न मम

CONSECRATION OF THE YAJAMĀNA

The adhvaryu's long recitation will result in fire flaming up inside the ukhā pot:

- g. The ancient longed-for hotā, feeding on wood,
sipping ghee;
the undecivable son of strength.
h. From a region far away
come to these lower ones!
Aid those who are where I am!
i. You of the red stallions! Come here
from a far distant region!
Agni of the mud, dear to many,
subdue the enemies!
k. Agni, knowing all ways, sit down on the lap of
this mother!
Do not burn her with flame or heat!
Shine within her with a pure radiance!
l. Agni! Knower of everything!
Agni! Within the middle of the ukhā, on your
own seat,
firing with flame and light,
be auspicious!
m. Agni! Becoming auspicious to me,
being auspicious, sit down!
Having made all the directions auspicious,
sit here in your own womb!

(TS 4.1.9.2g-3m)

- a. Agni! Whatever logs we place on you,
may those be ghee for you!
Accept it! Youngest one!
b. What the insect eats,
what the ant crawls over,
may all that be ghee for you!
Accept it! Youngest one!
c. Night after night carrying with care
like fodder to a standing horse, Agni,
don't let us, your neighbors,
rejoicing with an abundance of wealth and food,
be harmed!
d. For a great increase of wealth we invoke Agni,
kindled on the navel of the earth, rejoicing in drink,
the receiver of great praise, worthy of sacrifice,
the victor, Agni, mighty in battle.
e. Agni! The armies that attack, the troops that
wound,
those who are thieves, and those who are robbers,
I place them in your mouth.

(TS 4.1.10.1a-2e).

इन्द्रः सर्पिरासुतिः
प्रत्नो होता वरेण्यः ।
सहस्रसुप्तो अद्भुतः ॥
परस्या अधि संवतो-
ऽवराऽभ्या तर ।
यत्राहमस्मि ताऽभव ॥
परमस्याः परावतो
रोहिदश्च इहाऽऽगहि ।
पुरीष्यः पुरुप्रियो-
ऽग्ने त्वं तेषां मृधः ॥
सीद त्वं मातुरस्या उपस्थे
विश्वान्यसे वयुनानि विद्वान् ।
मैनामर्चिषा मा तपसाऽभि शृणुचो-
ऽन्तरस्याऽऽशुक्रज्योतिर्वि भाहि ॥
अन्तरमे रुचा त्व-
मुख्यै सदने स्वे ।
तस्यास्त्वहं हंसा तपञ्
जातवेदः शिवो भव ॥
शिवो भूत्वा मह्यमग्ने-
ऽथो सीद शिवस्त्वम् ।
शिवाः कृत्वा दिशः सर्वाः
स्वां योनिमिहाऽऽसंदः ॥
यदग्ने यानि कानि चा-
ऽऽते दारुणि दुधमसि ।
तदस्तु तुभ्यमिद्वृतं
तज्जुषस्व यविष्य ॥
यदस्युपजिह्विका
यद्वज्रो अतिसर्पति ।
सर्वं तदस्तु ते घृतं
तज्जुषस्व यविष्य ॥
रात्रिः रात्रिमग्रयावत् भरन्तो-
ऽश्वयेव तिष्ठते घासमस्मै ।
रायस्पोषेण सन्निषा मदन्तो-
ऽग्ने मा ते प्रतियेशा रिषाम ॥
नाभां पृथिव्याः समिधानमग्निः
रायस्पोषाय बृहते हवामहे ।
इरमदं बृहदुक्थं यजत्रं
जितारमग्निं पृतनासु सासहिम् ॥
याः सेना अभीत्वंरी-
राव्याधिनीरगाणा उत ।
ये स्तेना ये च तस्करा-
स्तास्ते अग्नेऽपि दधाम्यास्ते ॥

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- a. Spread out your countenance like a broad net!
Come like a powerful king with your attendants!
Following your swift net you shoot arrows.
Pierce the Rākṣasas with your burning darts!
- b. Your whirling flames fly swiftly.
Follow them, glowing with daring!
Agni! Heat and winged flames are released by your
tongue.
Spread your missiles of fire everywhere!
- c. Agni! Send out your spies! Undeceived,
be the swiftest protector of these people!
Who from far away and from near-by wishes evil
upon us,
may his evil not overcome us!
- d. Agni! Rise up! Extend yourself!
With your piercing darts burn our enemies!
Burning one! Consume like dry grass
whoever has worked evil toward us!
- e. Agni! Rise up! Strike back!
Agni! Reveal your divine power away from us!
Loosen the strung bows of those incited by de-
mons!
Crush our enemies, be they relatives or not!

(TS 1.2.14.1a-2e)

- f. Blessed one! Chew up completely!
The burglars with your tusks,
the robbers with your teeth,
the thieves with your jaws!
- g. I put into your jaws
the burglars among men,
the thieves and robbers in the forest, and
those who do injury in the thickets
- h. Him who is hostile towards us,
the person who hates us,
him who reviles us, and
him who wishes to harm us,
grind to powder!

(TS 4.1.10.2 f-3 h)

The yajamāna joins the adhvaryu:

- i. Sharpened is my sacred brahman power,
sharpened my valor, my strength.
Sharpened is his victorious lordly power,
whose domestic priest I am.

कृणुष्व पाजः प्रसितिं न पृथ्वीं
याहि राजेवामवा इमेन ।
तृण्वीमनु प्रसितिं द्रणानो-
स्तासि विध्य रक्षस्तपिहे ॥
तव अमास आशुया पत-
न्त्यतु स्पृश धृषता शोभुचानः ।
तप्यन्त्ये जुह्वा पतङ्गा-
नसन्दिता वि सृज विष्वगुल्काः ॥
प्रति स्पृशो वि सृज तूर्णितमो
भवा पायुर्दिशो अस्या अदब्धः ।
यो नो दूरे अघशस्त्रो यो
अन्त्ये मारिष्ठे व्यथिरादधर्षात् ॥
उदमे तिष्ठ प्रत्यास्तनुष्व
न्यमित्रा ओषतात् तिग्महेते ।
यो नो अरातिर समिधान चक्रे
नीचा ते धक्ष्यतसं न शुक्लम् ॥
ऊर्ध्वो भव प्रति विध्याध्वस्म-
त्राविष्कृणुष्व देव्यान्त्ये ।
अव स्थिरा तनुहि यातुज्जनां
जामिमजामिं प्र मृणीहि शत्रून् ॥

दंष्ट्राभ्यां मलिम्ल-
जम्भ्यैस्तस्करा उत ।
हन्त्र्या स्तेनान् भगव-
स्तास्त्वं खाद सुखादितान् ॥
ये जनेषु मलिम्लवः
स्तेनास्तस्करा वने ।
ये कक्षेष्वायव-
स्तास्ते दधामि जम्भयोः ॥
यो अस्मभ्यमरातीया-
द्यश्च नो द्वेषते जनः ।
निन्दाद्यो अस्मान् दिप्सांश्च
सर्वं तं मस्मसा कुरु ॥

सश्रितं मे ब्रह्म
सश्रितं वीर्यं बलम् ।
सश्रितं शत्रं जिष्णु
यस्याहमस्मि पुरोहितः ॥

CONSECRATION OF THE YAJAMĀNA

- k. I raise up their arms, their splendor, their strength.
With sacred power I destroy the enemies.
I favor my own.

(TS 4.1.10.3i-k)

उदैषां बाहू अतिर-
मुद्वर्च उदू बलम् ।
क्षिणोमि ब्रह्मणाऽमित्रा-
नुदैषामि स्ताऽहम् ॥

By this time the ukhā fire burns inside the ukhā pot. The dikṣā conti-
nues as in the Agniṣṭoma. The kṛṣṇājina skin is spread on the ground, south
of the sacrificial fire, its head pointing east, and in front of the yajamāna. The
yajamāna touches the skin, with even attention to the black and the white
hair, spreading and flattening it to the left and the right, while reciting:

- d. You are the Ornaments of the ṛc and the sāman.
I embrace you two. Protect me until the
completion of the sacrifice!
- e. God Varuṇa! Sharpen the vision, the ability, and
the intelligence
of him who is offering to you!
Let us mount that safe ship
and thereby overcome all difficulties.

(TS 1.2.2.1d-2e)

ऋक्सामयोः शिल्पे स्थ-
स्ते वामा रभे ते मा पात-
मास्य यज्ञस्योद्वचः ॥
इमां धियं शिक्षामाणस्य देव
कृतुं दक्षं वरुण सश्रिताधि ।
यथाऽति विश्वा दुरिता तरेम
सुतर्माणमधि नावरं रुहेम ॥

The yajamāna sits down on the antelope skin, facing east. Nellikat Akkiti-
ripad helps the adhvaryu to put a rope (Sanskrit: *mekhalā*, Malayalam: *ama*)
around him while he recites:

- You are the strength of the Aṅgirasas, soft as wool.
Give me strength! Protect me! Do not harm me!

(TS 1.2.2.2f)

ऊर्गस्याङ्गिरस्यूर्णमदा
ऊर्गं मे यच्छ पाहि मा
मा मा हिंसीः ॥

In the meantime the wife is sitting at the domestic fire, where the pratipra-
sthātā puts a mekhalā rope in her hand. She puts it around herself and recites,
prompted by the pratiprasthātā:

- Hoping for favor, children, prosperity,
devoted to Agni,
I gird myself for good action.

(TS 1.1.10.1e)

आशासाना सौमनसं
प्रजा सौभाग्यं तनुम् ।
अग्नेरनुव्रता भूत्वा
सं नह्ये सुकृताय कम् ॥

The pratiprasthātā addresses her:

- I gird you with milk.
I gird you with ghee.
I gird you with water, with plants.
I gird you with children.
Today you are consecrated.
You shall win strength for us!

(TS 3.5.6.1a)

सं त्वा नह्यामि पर्यसा घृतेन
सं त्वा नह्याम्यप ओषधीभिः ।
सं त्वा नह्यामि प्रजयाऽहमद्य
सा दीक्षिता संनवो वाजसस्मे ॥

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The adhvaryu ties a long piece of cloth around the yajamāna's head, and recites:

- g. You are the refuge of Viṣṇu, the refuge of the yajamāna.
Give me refuge!

विष्णोः शर्मसि शर्म यजमानस्य
शर्म मे यच्छ ॥

and together with the yajamāna:

- h. Protect me from the radiance of the Nakṣatras!
(TS 1.2.2.2 g-h)

नक्षत्राणां माऽत्तीक्राशात् पाहि ॥

Helpers tie the cloth into a turban (uṣṇīṣa) that looks as if it has horns on four corners. At the same time the pratiprasthātā adjusts the headdress of the wife. While the tying of the turban is being completed, the adhvaryu recites:

With beauty I clothe your head, for beauty, for fame,
for brahma-splendor!

(BSS 6.5:160.22-161.1)

श्रिया ते शिरो वेष्टयामि ।
श्रियै यशसे ब्रह्मवर्चसाय ॥

Next the adhvaryu hands the yajamāna a horn of a black antelope, saying:

You are the womb of Indra.

(TS 1.2.2.2i)

इन्द्रस्य योनिरसि

The yajamāna receives it with the ends of his cloth, saying:

Do not harm me!

(TS 1.2.2.2i)

मा मां हिंसीः ।

The yajamāna uses this antelope horn to scratch himself when he needs to. The pratiprasthātā hands the wife a pin made of udumbara wood tied to an upper cloth (*uttariya*) for the same purpose. The yajamāna digs up a clod of earth from the *vedi* with his antelope horn, folded in the ends of his garment, reciting:

To you, for ploughing, for good crops!

(TS 1.2.2.3k)

कृष्यै त्वां सुसत्यायै ।

and scratches his right sideburn with the horn:

For you, for the plants with good berries!

(TS 1.2.2.3l)

सुपिप्पलाभ्यस्त्वौषधीभ्यः ।

The adhvaryu gives the yajamāna a staff of udumbara wood, reciting:

You are a divine tree firmly rooted and easy to approach!

(TS 1.2.2.3m)

सूपस्था देवो वनस्पतिरूर्ध्वः ।

CONSECRATION OF THE YAJAMĀNA

to which the yajamāna replies, practically at the same time:

Protect me until completion of the ritual!

मा पाह्योद्वचः ।

While the yajamāna remains seated on his antelope skin, the adhvaryu sits down north of the vedi and both recite:

Svāhā! With mind the ritual!

Svāhā! From heaven and earth!

Svāhā! From the broad sky!

Svāhā! From wind I grasp the ritual!

स्वाहा युजं मनसा

स्वाहा द्यावापृथिवीभ्याम्

स्वाहारोऽन्तरिक्षात्

स्वाहा युजं वातादा रभे ।

In the meantime a stool for the ukhā pot is placed on the vedi, between the yajamāna and his adhvaryu. Nellikat Akkitiri and Erkkara assist, twisting fibres into a rope. The rope is then tied to the stool. The adhvaryu gets ready to pick up the ukhā pot with leaves used as potholders (Malayalam: *terika*). He recites:

Let the earth ukha carry Agni of the mud
in her own womb like a mother her son!

Let Prajāpati, All-maker (Viśvakarman)

together with the All-gods and the seasons
harness it!

(TS 4.2.5.2e, with *bibhartu* for *abhār* and *yunaktu*
for *vi muñcatu*; cf. page 343)

मातेव पुत्रं पृथिवी पुरीष्य-

मग्निं स्वे योनौ बिभर्तुक्त्वा ।

तां विश्वैर्देवैर्ऋतुभिः संविदानः

प्रजापतिर्विश्वकर्मा युनक्तु ॥

The adhvaryu places the ukhā pot on the stool and recites:

1. Shining like gold, he became resplendent all
around,

shining to glorify his immortal life.

When fertile heaven gave birth to him,

Agni became immortal by his powers.

(TS 4.1.10.4l)

द्रशानो रुक्म उर्व्या व्यद्यौ-

दुर्मयमायुः श्रिये रचानः ।

अमिरमृतो अभवद्वयोभि-

यदेवं द्यौरजनयत् सुरेताः ॥

The yajamāna has been holding a small golden breastplate (*rukma*), about the size of a large coin. This is put around his neck whereupon he recites:

- m. The sage-poet displays all forms,
he has produced prosperity for men and beasts.
The desirable Savitr has illuminated heaven,
he shines after the departure of the dawn.

- n. Night and dawn, of one mind

but of different forms, suckle one child.

The radiant one shines between sky and earth.

The gods, who grant wealth, support Agni.

(TS 4.1.10.4m-n)

विश्वं रूपाणि प्रति मुञ्चते कृचिः

प्रासावीद्भद्रं द्विपदे चतुष्पदे ।

वि नाकमव्यव सविता वरेण्यो-

ऽनुं प्रयाणमुषतो विराजति ॥

नक्तोषासा समनसा विरूपे

ध्रुपयेते शिशुमेकसमीची ।

द्यावा क्षामा रुक्मो अन्तर्वि भति

देवा अग्निं धारयन् द्रविणोदाः ॥

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The yajamāna is tied to the rope, which is linked to the ukhā stool, and a band of antelope skin is put around him while he recites:

- o. You are a bird with beautiful feathers.
Your head is the *trivrt*, your eye the *gāyatra*,
your breath the *stoma*, your body the *vāmadevya* (chant),
your wings the *bṛhat* and the *rathantara*, your tail the
yajñāyajñīya, your limbs the meters, your hoofs
the altars,
your name the yajus formulae.
- p. You are a bird with beautiful feathers.
Go to the sky! Fly to heaven!
- (TS 4.1.10.5o-p)

सुपर्णोऽसि गुरुमान्
त्रिवृत् ते शिरो
गायत्रं चक्षुः स्तोमं आत्मा
सामं ते तनूवामदेव्यं
बृहदथन्तरे पक्षौ
यज्ञायज्ञियं पुच्छं छन्दास्यङ्गानि
धिष्ण्याः शफा यजूंषि नाम ॥
सुपर्णोऽसि गुरुमान्
दिवं गच्छ सुवः पत ॥

With the last verse the yajamāna gets up. Then, still linked to the ukhā pot, he takes three Viṣṇu steps toward the east, reciting:

- a. You are the step of Viṣṇu.
Overcoming hostility,
mount the *gāyatrī* meter!
Step along the earth!
Excluded is he whom we hate!
[at the first step]
You are the step of Viṣṇu.
Overcoming curses,
mount the *triṣṭubh* meter.
Step along the atmosphere!
Excluded is he whom we hate!
[at the second step]
You are the step of Viṣṇu.
Overcoming the enemy,
mount the *jagatī* meter!
Step along the sky!
Excluded is he whom we hate!
[at the third step]
You are the step of Viṣṇu.
Overcoming the foe,
mount the *anuṣṭubh* meter!
Step along the directions!
Excluded is he whom we hate!
[standing still]

विष्णोः क्रमोऽस्यभिमातिहा
गायत्रं छन्द आरौह
पृथिवीमनु वि क्रमस्व
निर्भक्तः स यं द्विष्मः ।
विष्णोः क्रमोऽस्यभिशास्तिहा
त्रैष्टुभं छन्द आ रौह
न्तरिक्षमनु वि क्रमस्व
निर्भक्तः स यं द्विष्मः ।
विष्णोः क्रमोऽस्यरातीयतो हुन्ता
जगत् छन्द आ रौह
दिवमनु वि क्रमस्व
निर्भक्तः स यं द्विष्मः ।
विष्णोः क्रमोऽसि शत्रूयतो हुन्ता
ऽऽनुष्टुभं छन्द आरौह
दिशोऽनु वि क्रमस्व
निर्भक्तः स यं द्विष्मः ।

The yajamāna continues:

- b. Agni cried like heaven thundering,
licking the earth, consuming the plants.
As soon as he was born, he flamed up and shone.
He blazes with his light on heaven and on earth.

अक्रन्दद्भिः स्तनयन्निव द्यौः
क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो
अख्यदा रोदसी भानुना भात्यन्तः ॥

CONSECRATION OF THE YAJAMĀNA

He turns right, saying:

- c. Agni, returner, return to us with life, with splendor,
with gain, with wishes, with children, with wealth!
- d. Agni, Aṅgiras, let your returns number a hundred,
your movements a thousand!
With their prosperity prospering, bring back to us
what is lost!
Bring back to us wealth!
- e. Return again with strength, Agni, return with
food, with life.
Agni, protect us again on all sides!
- f. Agni, return with wealth, overflow with the
stream,
expanding on all sides.

(TS 4.2.1.1a-3f)

अग्नेऽभ्यावर्तिष्वग्निं न आ वर्तस्वाऽऽयुषा
वर्चसा सन्या मेधया प्रजया धर्मेन ॥
अग्ने अङ्गिरः शतं ते सन्त्वा-
वृत्तः सहस्रं त उपावृत्तः ।
तासां पोषस्य पोषेण
पुनर्नो नष्टमा कृधि
पुनर्नो रयिमा कृधि ॥
पुनरूर्जा नि वर्तस्व
पुनरन्न इषाऽऽयुषा ।
पुनर्नः पाहि विश्वतः ॥
सह रय्या नि वर्तस्वा-
ग्ने पिन्वस्व धारया ।
विश्वफल्ग्विया विश्वतस्परि ॥

He turns left and removes the band of antelope skin. After the rope that ties him to the ukhā is also removed, he recites:

- g. Varuṇa, loosen from us the highest, the lowest,
and the midmost knot!
Āditya, in your rule may we be without guilt be-
fore Aditi!

उदुत्तमं वरुण पाशमस-
दवाधमं वि मेध्यमश्नथाय ।
अथा वयमादित्य वृते तवा-
नागसो अदितये स्याम ॥

He holds it in his hand and goes to his customary place;

- h. I have taken you, you are now within. Be firm and
unmoving!
Let everyone desire you! In him establish the king-
dom!
- i. He has risen up erect and great in front of the
dawns.
Out of darkness he has come with light.
Agni with brilliant splendor and beautiful limbs,
from birth has filled every seat.

आ त्वाऽहार्षमन्तरम्-
ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्त्व-
स्मिन् राष्ट्रमधिभ्रय ॥
अग्ने बृहस्पसामूर्ध्वो अस्थान्
निर्जग्मिवान् तमसो ज्योतिषाऽऽसगात् ।
अग्निर्मानुना रक्षता स्वङ्ग आ
जातो विश्वा सन्नान्यप्राः ॥

He sits down. While the ukhā pot is put back in its place, he recites TS 4.2.1.5k-m = 4.1.9.3.k-m (above page 319), followed by:

- n. The goose seated in its nest,
the shining one seated in the sky,
the hotā seated at the vedi,
the guest seated in the house,
seated among men, seated with the highest,
seated in Order, seated in heaven and earth,
born of the waters, born of cows, born of Order,
born of the mountain, the great Order.

हंसः शुचिषद्वसुन्तरिक्षस-
क्षोता वेदिषदतिथिर्दुरोणसन् ।
नृषद्वरसदतसद्वयौमस-
दब्जा गोजा क्रतुजा अद्रिजा
ऋते बृहन् ॥

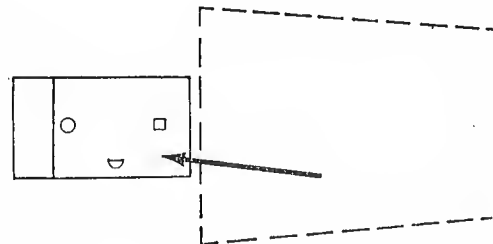
PLATE 46

The Yajamāna at his Consecration

"You are a bird with beautiful feathers!
Go to the sky!
Fly to heaven!"

(TS 4.1.10.5p)

The yajamāna reciting at his consecration (dīkṣā), facing east with his stick, turban, the kṛṣṇājina skin folded over his right arm, the rukma breastplate on a string round his neck, and tied with a string to the stool on which the ukhā pot has been installed. The new fire burns in the ukhā pot. On the left is a large brass lamp, not a Vedic object, but characteristic of Kerala culture and prominent, for example, in temples and at Kathakaḷi dance performances.



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The yajamāna closes his fists and controls, i.e., retains his speech. Inside the Old Hall, the adhvaryu proclaims three times:

This brāhmaṇa has been consecrated, Nīlakaṇṭha Śarmā, of the Kaśyapa gotra, son of Vallabha Śarmā, grandson of Vasudeva Śarmā, great-grandson of Vallabha Śarmā. We announce him to Indra, Indra-Agni, the Vasus, Rudras, Ādityas, Viśvedevas, and to the brāhmaṇas who drink Soma.

(BŚS 6.5:161.14-162.1)

Then the adhvaryu leaves through the eastern door and repeats the same proclamation thrice in a loud voice.

Returning to the Old Hall, the adhvaryu instructs the yajamāna with the following praiṣa (command):

You are consecrated; utter words that are proper for the consecrated to utter; speak only truth and not lies; do not smile; do not scratch yourself; do not uncover yourself; if you have to smile, you should smile with your mouth covered; if you have to scratch yourself, you should scratch yourself with the horn of a black antelope; if you have to release your speech, you should immediately recite the verse relating to the deity Viṣṇu. Let not the sun rise or set when you are away from the abode of the consecrated. With regard to the names of divinities, call them as they are. But regarding the names of not-deities, after pronouncing the names as they are, add (the word) *vicakṣaṇa* ("discerning"). Utter sentences with (the words) *canasita* (at the beginning) and *vicakṣaṇa* (at the end). Do not separate yourself from the skin of the black antelope and the staff.

(BŚS 6.6:162.4-11)

After the praiṣa is given to the yajamāna in Sanskrit, Erkkara as a senior Nambudiri explains it to him in Malayalam in what is called praiṣārtham, "the meaning of the command." In this part of the ceremony attention is given to meaning, and so it is in Malayalam. In the following translation by E.R. Sreekrishna Sarma, the Sanskrit quotes are printed in capital letters. The Malayalam text is given in the Appendix (pages 698-702).

Erkkara instructs the yajamāna:

In obedience to the injunction THEN (HE) DIRECTS HIM, the adhva-

अयं ब्राह्मणो नीलकण्ठशर्मा
काश्यपगोत्रो
वल्लभशर्मणः पुत्रो
वसुदेवशर्मणः पौत्रो
वल्लभशर्मणो नत्ता ।
तमिन्द्रायेन्द्राग्निभ्यां वसुभ्यो
रुद्रेभ्यो आदित्येभ्यो विश्वेभ्यो
ब्राह्मणेभ्यश्च सोमपेभ्यः प्रब्रूमः ॥

दीक्षितोऽसि दीक्षितवादे वद
सत्यमेव वद माऽनृतम्
मा स्मयिष्ठा मा कण्डूयथा माऽपावृथा
यदि स्मयासा अपिगृह्य स्मयासै
यदि कण्डूयासै कृष्णविषाणया कण्डूयासै
यदि वाचं विसृजे-
वैष्णवीमृचमनुद्वतान्-
मा त्वान्यत्र दीक्षितविमितात्
सूर्योऽभ्युदियान्माभिनिष्क्रुक्त
यानि देवतानामानि
यथाख्यातं तान्याचक्ष्व
अथ यान्यदेवतानामानि
यथाख्यातं तान्याचक्षाण
उपरिष्ठाद्विचक्षणं धेहि
चनसितवर्ती विचक्षणवर्ती वाचं वद
कृष्णाजिनान्माव्यवच्छेत्था दण्डा ॥

CONSECRATION OF THE YAJAMĀNA

ryu has just now directed you by the command (praiṣa) beginning with YOU ARE CONSECRATED; for you have now caused an unseen potency, called consecration, in yourself, which emerges from the iṣṭi of consecration (dikṣaṇīyā) and the performance of those acts that signify consecration.

By the portion YOU ARE CONSECRATED, the state of consecration that is the cause for attaining the unseen potency is referred to. You are now consecrated. By the rites beginning with ablution and ending with the announcement of consecration, you are now consecrated.

For there is the direction that THE AGENT AT THE OUTSET IS TO BE PURIFIED BY ABLUTION, TOUCHING THE BODY WITH A BUNCH OF DARBHA GRASS, SIPPING WATER, AND SPRINKLING OF WATER UTTERING MANTRAS.

Ablution, touching the body with a bunch of darbha grass, sipping and sprinkling water together with the utterance of mantras, at the beginning of any rite, are generally for the purification of the agent. There are many other acts (of purification), such as invocation of the deity called Faith, announcing one's intention, and aspiring for the result, etc. Here now what is begun is the Atirātra combined with Agni. The word agni denotes fire. By extension it also refers to the act of ritual and the particular place.

It is recorded: THE WORD AGNI DENOTES, BY CONVENTION, FIRE; BY EXTENSION IT IS USED, AS AGREED BY THE LEARNED, TO INDICATE THE RITUAL CEREMONY AS WELL AS THE PARTICULAR LOCATION WHERE IT TAKES PLACE. THIS EXTENSION IS INDICATED BY THE RELATIONSHIP OF THE FIRE WITH THAT PARTICULAR LOCATION. THEREFORE THAT PARTICULAR PLACE, IN THE FORM OF AN EAGLE OR IN ANOTHER FORM, IS ACCEPTED AS THE SIGNIFICANCE OF THE WORD AGNI.

This piling up (of bricks), which is according to the injunction ONE SHOULD ARRANGE THE BRICKS IN THE FORM OF AN EAGLE, is a purification ceremony of Agni. According to the injunction WITH BRICKS THE FIRE IS PILED UP, this Agni is to be performed by piling up the bricks. As there is the injunction THEREFORE, IT IS TO BE PILED UP IN FIVE LAYERS, Agni is to be piled up in five layers. This piling up as described above is a purificatory ceremony of Agni, just like the rite of Ādhāna.

In answer to the question in which manner the purified fire is to be used, it is said that the fire that is piled up now is to be combined with Atirātra; for, (the rituals) Agniṣṭoma, etc., are laid down with the injunction THEN THIS FIRE IS COMBINED WITH AGNIṢṬOMA. Therefore it becomes an Atirātra combined with Agnicayana.

Jyotiṣṭoma, etc. That Jyotiṣṭoma has seven types of conclusion is

well known. Gautama has enumerated them saying that THERE ARE SEVEN TYPES OF CONCLUSION OF THE SOMA (YĀGA), NAMELY AGNIṢṬOMA, ATYAGNIṢṬOMA, UKTHYA, ṢOḌAŚĪ, VĀJAPEYA, ATIRĀTRA AND APTORYĀMA. In these, Atyagniṣṭoma may be included in Agniṣṭoma; Vājapeya in ṢoḌaśī, and Aptoryāma in Atirātra. Therefore, it may also be said there are only four types of conclusion.

Among these seven, the first type of conclusion is Agniṣṭoma.

The regulations for the Agnicit do not take effect immediately after the consecration is completed; they take effect only towards the end of the ritual. This is said by the revered Jaimini. His words are THEY MAY BE ONLY TOWARDS THE END OF THE RITUAL, BECAUSE THERE IS NO MENTION OF THEIR PERFORMANCE (EARLIER).

First, after filling up the ukhā vessel to the accompaniment of mantras, a goat without horns is to be sacrificed for the Wind deity. This is according to the injunction A HORNLESS (GOAT) IS TO BE SACRIFICED FOR THE WIND DEITY CALLED NIYUTVAT. According to the injunctions, BECAUSE THE GOAT IS OFFERED TO THE WIND DEITY (THE YAJAMĀNA) DOES NOT DEVIATE FROM THE WIND, AND BECAUSE THE CAKE IS OFFERED TO THE DEITY PRAJĀPATI (THE YAJAMĀNA) DOES NOT DEVIATE FROM PRAJĀPATI, the goat is to be given to the Wind deity and the cake related to the goat to Prajāpati. The iṣṭi called dīkṣaṇīyā (of consecration) is to be performed with three oblations, because there is the statement THESE THREE ARE THE OBLATIONS.

Before piling up agni, (the yajamāna) has to carry the ukhya fire. The fire is to be put in a pot, the pot placed in a sling with six or twelve strings, and that sling tied to his (i.e. the yajamāna's) neck. In this way the ukhya fire is to be carried by him for a whole year. For there is the injunction THEREFORE IT IS TO BE CARRIED FOR A WHOLE YEAR. There are also injunctions like THEREFORE IT IS TO BE CARRIED FOR THREE DAYS, THEREFORE IT IS TO BE CARRIED FOR SIX DAYS, THEREFORE IT IS TO BE CARRIED FOR TWELVE DAYS, restricting the period to three, six or twelve days.

According to the injunction THEN THIS AGNI IS TO BE PERFORMED WITH THREE UPASATS, SIX UPASATS, OR TWELVE UPASATS it is to be performed on the days of upasats. The present ritual, although there is option in the number of days regarding the consecration and upasats, was begun with a consecration for three days and having six upasats. As this happens to be the second ritual (after Agniṣṭoma), at the midday pressing, after the marutvatīya recitation, the bṛhat chant is permitted. Because there is the recitation of the sun-śastra after the night, this ritual concludes in Atirātra.

It is very well known that among the many vows to be observed, the iṣṭi in which Agni and Viṣṇu are the deities is directly responsible

for consecration. This is according to the rule WHEN THE CAKE FOR AGNI AND VIṢṆU IS COOKED, THEN ONLY IS HE SAID TO BE CONSECRATED. Consecration means control of the senses. But it is not the direct control (of the senses) that is the object of this injunction. Consecration is a transcendental state of elevation that emerges from the varied acts that are enjoined and that direct the deities like Agni, etc. presiding over organs like speech, etc. towards the habit of performing the acts laid down by the śāstra, after diverting them from the acts of their habitual disposition. Up to this time the deities presiding over the senses have been polluted by their contact with (external) objects, and were not therefore well disposed towards the acts laid down by the śāstra. But now, through the rites performed, they are divested of their impurity and are ready to adopt the acts laid down by the injunctions and the means that lead to the performance of such acts. This is what is expressed by the portion YOU ARE NOW CONSECRATED. As indicated by the mantra BY CONSECRATION SOMA (IS ATTAINED), THE CONSECRATION BELONGS TO SOMA, it is to be understood that consecration is a limb of the Soma ritual. But by the words YOU ARE CONSECRATED it is said here that you are now consecrated for the Soma ritual that has its conclusion in Atirātra.

After referring to the state of consecration in the above manner, by the remaining part of the command, the properties of the consecration are elaborated.

SPEAK THE SPEECH OF THE CONSECRATED. Speech of the consecrated means words that are purified. THE UNDEVIATING UTTERANCE IS INDEED THE SPEECH OF THE CONSECRATED AND THAT IS NOTHING BUT TRUTH. Undeviating means that which does not take another form, which means, in turn, that which does not change according to place and time. So the consecrated has to converse by using such purified words. By the sentence SPEAK TRUTH ALONE it is said that whenever purified words are used they should be true to their meaning. WHAT IS SEEN, WHAT IS HEARD, WHAT IS ACCEPTED, WHAT IS EXPERIENCED AND WHAT CONFORMS TO THE OBJECT EXPERIENCE—SPEAKING THAT ALONE IS SAID TO BE TRUTH, PROVIDED IT IS ALSO DEVOID OF INJURY TO OTHERS.

Truth is what is defined above; the reverse of truth is lie. Lies

¹ Deities preside over the two groups of organs. The organs of action (*karmendriya*): Agni presides over *vāc* "speech;" Indra over *pāṇi* "hands;" Upendra over *pāda* "feet;" Yama over *pāyu* "anus;" and Prajāpati over *upastha* "generative organs." The organs of sensation (*jñānendriya*): Sūrya presides over *cakṣuḥ* "sight;" Dik(s) over *śrotra* "hearing;" Aśvins over *ghrāṇa* "smell;" Varuṇa over *rasana* "taste;" and Vāyu over *sparsa* "touch." (E.R. Sreekrishna Sarma)

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should not be uttered. If a lie is uttered there is an expiation. For there is an injunction to the effect that IF THE CONSECRATED HAPPENS TO UTTER A LIE, HE SHOULD IMMEDIATELY RECITE THE FOUR SACRED VERSES RELATED TO THE DEITY VARUṆA.

These four are those beginning with IMAṆ ME VARUṆA, TATTVĀ YĀMI BRAHMAṆĀ, TVAṆ NO AGNE, and SA TVAṆ NO AGNE. In this way, after prohibiting the utterance of lies, in the same context of this prohibition, other prohibitions are also mentioned by the remaining portion (of the command) YOU SHOULD NOT LAUGH, YOU SHOULD NOT SCRATCH, YOU SHOULD NOT UNCOVER YOURSELF. The word *smayana* means to laugh. You should not do that because there is an injunction THE CONSECRATED SHOULD NOT LAUGH. *Kaṇḍūyana* means to scratch. That should not be done, for there is the injunction THE CONSECRATED SHOULD NOT SCRATCH. *Apāvaraṇa* means avoiding the cover. That is with reference to the head. Because there is the injunction that HE SHOULD NOT REMOVE THE COVER TILL THE PURCHASE OF SOMA, you should not remove your headgear before the purchase of Soma. After this, noting that control of laughter, scratching, etc., are not possible for a person who has not total control of his senses, it is said by the remaining portion (of the command), that if they occur they should be only in a special manner. IF YOU LAUGH YOU SHOULD LAUGH UNDER COVER. If the consecrated has to laugh because he cannot control his laughter, he should cover his mouth with his hands, lest others should observe his teeth. IF YOU SCRATCH, YOU SHOULD DO IT WITH THE HORN OF A BLACK ANTELOPE. In the same way, if one has to do scratching because of lack of control, it should be done with the horn of a deer. IF HE (THE CONSECRATED) HAS TO RELEASE HIS SPEECH HE SHOULD IMMEDIATELY RECITE THE VERSE RELATING TO THE DEITY VIṢṆU. In the context of injunctions relating to the control of speech like CONSECRATED, CONTROL YOUR SPEECH, YAJAMĀNA, CONTROL YOUR SPEECH, if you have to release your speech, you should recite the verse which begins with VIṢṆO TVAṆ NO ANTAMAḤ.

LET NOT THE SUN RISE OR SET WHEN YOU ARE AWAY FROM THE ABODE OF THE CONSECRATED. This means: When you are away from the abode that is intended for the consecrated, let not the sun rise or go down. Here the abode of the consecrated means your own seat. Whereas no injunction can be effected with regard to the sun, this sentence is to be construed as referring to the person (consecrated). Therefore the intended meaning is that you should not be away from your seat at the time of sunrise and sunset.

WITH REGARD TO THE NAMES OF DEITIES, CALL THEM AS THEY ARE. Because there is a special rule with regard to uttering names other than those of deities, it is said at the outset that in uttering the

CONSECRATION OF THE YAJAMĀNA

names of deities, there is no special rule. Whatever the names of deities like Viṣṇu, Nārāyaṇa, etc. they are to be pronounced only as they are. BUT REGARDING THE NAMES OF NONDEITIES, AFTER PRONOUNCING THEIR NAMES AS THEY ARE, ADD (THE WORD) VICAKṢAṆA ("discerning"). Whatever names of the nondeities there are, such as Bhavadāsa, Bhavatrāta etc., the person who utters them should (in addition) utter the word "discerning" after them. So it will be Bhavadāsavicakṣaṇa, Bhavatrātavicakṣaṇa, etc. UTTER THE SENTENCES WITH (THE WORDS) CANASITA AND VICAKṢAṆA. When the occasion comes to speak sentences in ordinary parlance, first utter the word canasita and say whatever is desired, then utter the word vicakṣaṇa at the end. DO NOT SEPARATE YOURSELF FROM THE SKIN OF THE BLACK ANTELOPE. Do not be separated from the full-body deer skin. The intended meaning is: the consecrated should not take away the skin of the black antelope from his body till the end of the consecrational bath. ALSO FROM THE STAFF. Be not separated from the staff either. Because there is the (command) GIVE AWAY THE STAFF TO MAITRĀVARUṆA, you should not be without the staff till you give it away to maitrāvaruṇa. By the word *also*, all those controls and constraints such as HE WHO IS CONSECRATED FOR THE SOMAYĀGA SHOULD NOT GIVE, MAKE OBLATIONS, COOK, are included. Moreover, HE SHOULD HAVE DELEGATED ALL THOSE TASKS BEFOREHAND. All the controls and constraints that are enumerated should be observed. This means that there should be a resolution for the controls and vows; only from resolution can they emerge.

Because there is the rule VERILY, DESIRE HAS ITS ROOT IN RESOLUTION, RITUALS EMERGE FROM RESOLUTION. IN THE SAME WAY ALL OTHER CONTROLS. ETC., EMERGE FROM RESOLUTION. When you observe the aforesaid controls and vows, you must be invariably attentive to them. This is what the adhvaryu expressed by the command beginning with YOU ARE CONSECRATED.

After the *praiṣārtha* is over, fuel has to be added to the sacred fires. The adhvaryu, standing north of the offering fire, recites the *sampraiṣa*:

Kindle the fires! Consecrated one control your speech! Wife control your speech!

अग्नीव्योतिष्मतः कुरुत
दीक्षितं वाचं यच्छ पत्निं वाचं यच्छ ॥
(BŚS 6.6:162.12-14)

After a few more rites, the ceremonies of the first ritual day are completed at about 9 a.m. on April 13, 1975.

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Second Day: April 13, 1975

EPISODE 5

Adoration of the Ukhā Fire with the *Vātsapra* Hymn and Rites for Gain
(*Vātsapra-upasthāna, Sani*)

THE FIRST IMPORTANT rite of the second ritual day is the adoration of the ukhā pot, with the fire inside, by the yajamāna. This adoration consists in the vātsapra hymn, a Taittiriya arrangement, with few changes, of the first of the three vātsapra hymns of the Ṛgveda (10.45). These are called, after their composer, Vātsapri or Vātsapri.

Facing the ukhā fire, his hands folded, the yajamāna recites:

- From the sky Agni arose first,
from us second as Jātaṇḍas omniscient,
third in the waters with lordly thought.
The thoughtful man wakes to kindle this in-
exhaustible being.
- Agni! We know your three threefold forms.
We know your seat distributed in various places.
We know your highest name, kept secret.
We know the source from which you come.
- Agni, in the ocean, in the waters,
with lordly thought and sight he kindled you
in the udder of the sky.
You who stand in the third region, in the womb
of Order,
the steers set you in motion.
- Agni roared, thundering like heaven,
licking the earth, consuming the plants.
As soon as he was born, he flamed up and shone.
He blazes with his light on heaven and earth.
- Priest, purifier, messenger, wise man,
the immortal Agni has been established among
mortals.
He raises up and bears his reddish smoke.
With clear flame he tries to reach heaven.
- Banner of everything, embryo of the world,
Agni, when born, filled heaven and earth.
He split apart even the firm mountain,
escaping when the five tribes sacrificed to him.
- Noble among masters, bearer of wealth, promoter
of thoughts,
protector of Soma, son of radiant strength, king
in the waters,
kindled he shines before the dawns.

दिवस्परि प्रथमं जज्ञे अग्नि-
रस्मद् द्वितीयं परि जातवेदाः ।
तृतीयं मनु नृमणा अजं ह्य-
ग्निं धान एनं जरते स्वाधोः ॥
विद्या ते अग्ने वेधा नृयानि
विद्या ते सद्य विभृते पुरुत्रा ।
विद्या ते नाम परमं गुहा य-
द्विद्या तमुत्सं यत आजगन्ध ॥
समुदे त्वा नृमणा अप्सवन्त-
नृचक्षा ईधे दिवो अम उधन् ।
तृतीयं त्वा रजसि तस्मिन् वास-
मृतस्य योनौ महिषा अहिन्वन् ॥
अक्रन्ददुग्धिः स्तनयन्निव द्यौः
क्षामा रोरिहद्वीर्यः समञ्जन् ।
सद्यो जज्ञानो वि हीमिदो अख्य-
दा रोदसी भानुना भात्यन्तः ॥
उशिक पावको अरतिः सुमेधा
मतेष्वग्निर्मृतो नि धायि ।
इयति धूममरुषं भरिभ्र-
दुच्छुक्तेण शोचिषा यामिनक्षत् ॥
विश्वस्य केतुर्धुवनस्य गर्भं
आ रोदसी अष्टृणाज्जायमानः ।
वीडं चिददिमभिनत् परायन्
जना यदभिमयजन्त पश्य ॥
श्रीणामुदारो धरुणो रयीणां
मनीषाणां प्रार्पणः सोमगोपाः ।
वसोः सूनुः सहस्रो अप्सु राजा
वि भ्रात्यग्रं उषसामिधानः ॥

VĀTSAPRA HYMN AND RITES FOR GAIN

- Auspiciously radiant one! God Agni! He who
today
made for you a cake rich with ghee,
lead him forth to happiness,
to majesty shared by the gods, youngest one!
- Agni! Allot to him a verse among the praises!
Allot a verse in every recited hymn!
Let him (the sacrificer) be dear to the Sun and
dear to Agni.
May he flourish with his son already born
and with sons yet to be born.
- Agni! Those who daily sacrificed to you
obtained all desirable wealth.
With you, longing for wealth, full of desire,
they uncovered the cow pen.
- Shining like a golden ornament, he became widely
resplendent,
shining to glorify his immortal life.
Agni became immortal by his powers
when fertile Heaven gave birth to him.

(TS 4.2.2)

This recitation is followed by a ceremony called *sani* "Gain." The yajamāna asks three of the helpers to beg for wealth for the performance. This is meant to be used for dakṣiṇā and other expenses incurred in connection with the ritual. The yajamāna addresses these three men:

All the gods have surrounded me,
Pūṣan with gain, Soma with solicitude,
the divine Savitṛ, granter of every good.

विश्वे देवा अग्नि माऽववृत्रन्
पूषा सून्या सोमो राधसा
देवः संविता वसोर्वसुदावा ।

(TS 1.2.3.2e)

The helpers go out with a lighted sling lamp (a torch kept burning by swing-
ing it) and return with a piece of gold called *satamāna*, "weighing a hun-
dred." When they arrive, the yajamāna addresses them:

Soma, give so much, bring even more.
Let him who grants not be omitted from your
granting.
Don't separate me from life!

रास्वेयत् सोमाऽऽभूयो भर
मा पूणन् पूर्या
वि राधि माऽहमायुषा ।

(TS 1.2.3.2f-g)

When they hand him the piece of gold, the yajamāna says:

You are gold,
be for my pleasure!

चन्द्रमसि मम भोगाय भव ॥

(TS 1.2.3.2h)

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Second Day: April 13, 1975

EPISODE 6

Ritual Preparation of the Pravargya Implements (*Pravargyasambharaṇam*)

BETWEEN THE CONSECRATION of the yajamāna on the first day and the Soma extraction on the tenth day are six Upasad ("preceding") days on the fourth through the ninth ritual day. On each of these days, there is a morning and evening performance of the Upasad ceremony (see below, p. 368). These are optionally preceded by a morning and evening Pravargya. During the 1975 performance, the twelve Pravargya ceremonies were included. The Pravargya implements are ritually prepared on the second day.

The ritual preparation of the Pravargya implements (*pravargya-sambharaṇam*) on the second day is in many respects similar to the ritual preparation of the ukhā pot (*ukhāsambharaṇam*) on the first day. The implements, which have already been physically made by the potter, are ritually prepared by the adhvaryu, assisted by the pratiprasthātā.

The Pravargya implements are the mahāvīra ("great hero") pot, with two spares; two milking ladles (*pinvana*), made of clay; two potsherds for the preparation of *rauhiṇa* cakes (connected with the lunar sign Rohiṇī), and a butter dish. In the area east of the Old Hall, the adhvaryu starts the ceremony by preparing clay. He uses mantras and the *abhri*, a wooden hoe, sharpened on both ends. The implements made by the potter are already in front of him. The adhvaryu hands clay to the pratiprasthātā, who puts it on them. The three great-hero pots are placed on a tortoise seat (*kūrmāsana*).

In the recitations that accompany these rites, the demon Makha figures prominently. The mahāvīra pot is regarded as the head of Makha, just as the Pravargya itself is called the head of the sacrifice (see pages 53, 63).

Fourth Day: April 16, 1975

EPISODE 7

Construction of the New Domestic Altar (*Gārhapatyaciti*)

THE MENSES OF the wife of the yajamāna began on April 13. The rites of the third and fourth ritual day, planned for April 14–15, could not be executed because of the ensuing pollution. Instead, expiatory rites (*prāyaścitta*) were performed on April 14 and 15. Some of the ceremonies of the third and fourth ritual day were combined and performed on April 16. Some of the ceremonies of the fourth day were gone through first. The first of these is the construction of the new domestic altar.

In the place of the old offering altar a new domestic altar is constructed

CONSTRUCTION OF THE NEW DOMESTIC ALTAR

	N			
	16	19	21	
	15	18	20	
	14	17	4	
W	1	2	3	E
	8	12	6	
	7	11	5	
	13	10	9	
	S			
1st, 3rd and 5th layers				

	N						
	15	16	17	18	19	20	21
W	14	8	1	2	3	4	6
	13	7	12	11	10	9	5
	S						
2nd and 4th layers							

Figure 23—The Bricks of the New Domestic Altar

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from 105 bricks, equally distributed in five layers of three by seven rectangular bricks. The long side of each brick is one-third, and the short side one-seventh of the size of the yajamāna measured to the top of his head (see page 196). The bricks, which have already been prepared, are piled up in heaps outside the enclosure. They will be laid in one pattern on the first, third, and fifth layers, and in another on the second and fourth layers. The two patterns differ in that one results from the other by turning it 90°. In this way, the interstices between bricks are never above or under interstices between bricks on the next layer. For each layer, the bricks are put down in any order, but consecrated in the order marked 1-21 in Figure 23.

Some general principles underlie the order in which the bricks are consecrated.¹ Let us distinguish two kinds of bricks: Group A, in which the bricks are consecrated individually with specific mantras (nos. 1-8); and Group B, bricks that are all consecrated with the same mantra, or space fillers (nos. 9-21). In all layers the following rules are observed: in Group A, if a series of contiguous bricks is consecrated, the consecration moves in the directions of the east and north only; if the bricks are not contiguous, the direction may also be west or south. In Group B, the same rules apply, with one exception: in one case the bricks, though contiguous, are consecrated in the direction of the west (nos. 9-10 in the first, third, and fifth, layers; nos. 9-12 in the second and fourth layers). Contiguous bricks are never consecrated in the southern direction.

As elsewhere in the ritual, therefore, there is a definite preference for the eastern direction, and avoidance of the south. In decreasing order of preference, the orientations are:

- east (contiguous only, and at the beginning);
- north (contiguous only);
- west (contiguous in one case only, in Group B);
- south (never contiguous).

Before the construction can begin, around 5:30 a.m. on April 16, 1975, the sacrificial fire is removed by the adhvaryu from the old offering altar and kept to its south in a pot. The old offering altar itself is then removed and the ground leveled. Its center (above, page 253) is retained as center for the new domestic altar. The adhvaryu, touching his heart with his right hand, recites:

- a. In me I take Agni first for the increase of wealth,
for good offspring and heroism.

मयि गृह्णाम्यग्ने अग्निं रायस्पोषाय
सुप्रजास्त्वयै सुवीर्याय ।

¹ These are not entirely in accordance with Baudhāyana Śrauta Sūtra 10.20:19.4-10.21:19.8; see Volume II, page 521.

CONSTRUCTION OF THE NEW DOMESTIC ALTAR

In me I place offspring, in me splendor.
Let our bodies be uninjured, let us be real
heroes!

- b. Fathers! The immortal Agni
who has entered the hearts of us mortals,
may we contain him within ourselves;
may he not abandon us and depart!

(TS 5.7.9.1a-b)

मयि प्रजां मयि वचो दधाम्य-
रिष्टाः स्याम तनुवां सुवीराः ॥

यो नो अग्निः पितरो हृत्स्वन्त-
रमृत्यो मर्त्या आविवेश ।
तस्मात्स्मन्परि गृह्णीमहे वयं
मा सो अस्माञ्च वहाय परां गात्र ॥

He continues with folded hands:

Agni! Knower of everything!
With your kindling sticks, your forms, your tongues,
your flames, your cracklings, your drops,
knowingly pile up yourself!

(TS 5.7.8.1a)

यास्ते अग्ने स्मिन्ने यानि धाम
या जिह्वा जातवेदो यो अग्निः ।
ये ते अग्ने स्रद्धो य इन्द्रव-
स्तेभिरात्मानं चिनुहि प्रजानन ॥

A white horse and a black horse have been tied to poles outside the eastern gate of the Old Hall. The adhvaryu goes out, touches the white horse, returns, touches the soil and recites:

Let Prajāpati seat you.
With that god, in the Aṅgiras manner,
sit firm!

(TS 5.5.2.4)

प्रजापतिस्त्वा सादयतु
तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥

The yajamāna touches the adhvaryu's hand, and the latter puts pebbles (śarkara) along and inside the outline of the new domestic altar, which has already been marked on the soil. Then he puts ashes from inside the ukhā pot, some soil from inside the vedi (*vedipuriṣam*), dry mud (*ūṣa*) and river sand on the soil inside the square, reciting:

You are the ash of Agni. You are the dust of Agni.
You are harmony fulfilling desire.
Let my desire for you be fulfilled!
May your dear bodies be united,
may your dear hearts be united,
may your dear breath be united,
my dear body be united.

(TS 4.2.4.1b-d)

अग्नेर्भस्मास्यग्नेः पुरीषमसि
संज्ञानमसि कामधरं
मयि ते कामधरं भूयात् ।
सं या वः प्रियास्तनुवः
सं प्रिया हृदयानि वः ।
आत्मा वो अस्तु संप्रियः
संप्रियास्तनुवो मम ॥

Let heaven and earth agree!
Let waters and plants agree!
Let the fires agree separately, but let them be of
common ordinance.
Let the fires that are of like mind
between heaven and earth,

कल्पेतां द्यावापृथिवी
कल्पेतामाप ओषधीः
कल्पेतामग्नयः पृथङ्गम ज्यैष्ठ्याय रुद्रताः ।
येऽग्नयः समन्वसोऽन्तरा द्यावापृथिवी

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tolerating the winter months,
submit to you, as the gods submit to Indra.

(TS 4.4.11.1g, omitting the first line = TB 1.2.1.18a)

After his hand has been touched by the yajamāna, the adhvaryu consecrates the pebbles that were placed in the foundation:

You are piled up, piled up all around,
remain piled up high.
With that god, in the fashion of the Aṅgirases,
sit firm!

(TS 4.2.7.4f)

शैशिरावृत् अग्निं कल्पमाना
इन्द्रमिव देवा अग्निं सं विशन्तु ॥

चितः स्थ परिचितं
ऊर्ध्वचितः श्रयध्वं
तया देवतयाऽङ्गिरस्वद्
ध्रुवाः सीदत ॥

Then he sprinkles water and makes the soil firm by pounding:

Soma! Swell up! Gain strength on all sides.
Be strong in the gathering of booty.

(TS 4.2.7.4m)

आ प्यायस्व समेतु ते
विश्वतः सोमं वृणियम् ।
भवा वाजस्य सङ्गथे ॥

Helpers put down the bricks of the first layer inside the square and in the prescribed pattern, but without following a particular order. The bricks will be consecrated by the adhvaryu, together with the yajamāna, with several mantras, and in the prescribed order. The mantras—one, two, or three—are generally recited by the yajamāna and the adhvaryu jointly, while both touch the brick that is being consecrated. After each mantra a helper, often the pratiprasthātā, marks the brick with a dot of white paste from a small dish. When a second mantra is recited, a second dot is added, etc. In this way they keep track of the progress of the rites, and no brick will be left without consecration or consecrated more than once.

Yajamāna and adhvaryu consecrate bricks nos. 1–8 by reciting the following eight mantras, one for each brick:

- e. This is the Agni under whose direction
Indra eagerly took the pressed Soma in his belly.
Knower of everything! For winning booty a
thousandfold
you are praised like a swift stallion.
- f. Agni! You go towards the sea of heaven.
You speak to the gods of the hearth altars.
The waters above in the sphere of the sun
and those below attend you.
- g. Agni! Worthy of worship! Your radiance in heaven,
in earth, plants, or waters,
by which you spread over the wide sky,
your dazzling splendor moves with lordly sight.
- h. Let the Agnis of the mud,

अथ सो अग्निर्यस्मिन्सोममिन्द्रः
सुतं दुधे जठरे वावशानः ।
सहस्रियं वाजसत्यं न ससिं
स सुवान्तसन्तस्त्यसे जातवेदः ॥
अग्ने दिवो अर्णमच्छा जिगास्य-
च्छा देवा ऊचिषे धिणिग्या ये ।
याः प्रस्तादोचने सूर्यस्य
याश्चावस्तादुपतिष्ठन्त आपः ॥
अग्ने यत् ते दिवि वचैः पृथिव्यां
यदोषधीष्वसु वा यजत्र ।
येनान्तरिक्षमुर्वीततन्थ
त्वेषः स भानुरर्णवो नृचक्षाः ॥
पुरीष्यासो अमयः

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united with those of the floods,
enjoy the oblations offered,
the rich healthy food!

- i. Agni! Grant to the entreating sacrificer as food
the great and continuous gift of a cow.
Agni! Let us have a son and productive lineage!
Let this be your favor to us!
- k. This is your proper womb,
born from which you shone.
Agni! Knowing, ascend it!
Make our wealth increase!
- l. You are piled up.
With that god, in the fashion of the Aṅgirases,
sit firm!
- m. You are piled up all around.
With that god, in the fashion of the Aṅgirases,
sit firm!

(TS 4.2.4.2e-4m)

प्रावृणेभिः सजोषसः ।
जुषन्तां हव्यमाहुत-
मनमीवा इषो महीः ॥
इडांमग्ने पुरुदस्सस्सुनि गोः
शश्वत्तम हवमानाय साध ।
स्यान्नः सनुस्तनयो विजावा-
ऽग्ने सा ते सुमतिर्भूत्वस्मे ॥
अयं ते योनिर्भूत्विये
यतो जातो अरोचथाः ।
ते जानन्नम् आ रोहा-
था नो वर्धया रयिम् ॥
चिदसि
तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ।
परिचिदसि
तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥

Each of the thirteen remaining bricks, nos. 9–21, is consecrated with the Space-Filler (*lokampr̥ṇa*) mantra:

Fill the space! Fill the hole!
Then sit down in a friendly manner.
Indra, Agni, and Bṛhaspati
have placed you in this womb.

(TS 4.2.4.4n)

लोकं पृण छिद्रं पूणा-
थो सीद शिवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पति-
रस्मिन् योनावसीषदन् ।

Next all the twenty-one bricks are consecrated, in the prescribed order in which they were first consecrated, with a second mantra, called With That God (*tayādevata*):

With that god, in the fashion of the Aṅgirases,
sit firm!

(TS 4.2.4.4l without *cid asi*, “you are piled”)

तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥

Finally all the twenty-one bricks are again consecrated, in the order in which they were first consecrated, with a third mantra, called Pouring Milk (*sūdadohasa*):

The spotted cattle, pouring out milk,
mix his Soma.
At the birth of the gods, the tribes are
in the three bright vaults of the sky.

(TS 4.2.4.4o)

ता अस्य सूददोहसः
सोमं श्रीणन्ति पृथ्वयः ।
जन्मन् देवानां विश-
स्त्रिणा रोचने दिवः ॥

The two mantras, With That God (*tayādevata*) and Pouring Milk (*sūda-*

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dohasa), are recited for all the bricks of the new domestic altar and again for all the bricks of the new offering altar, which will be constructed later (for their significance, see above, pages 158–159). The Space-Filler (lokampr̥ṇa) mantras are used for all bricks that have not already a particular mantra assigned to them.

The bricks of the first layer of the new domestic altar have now been consecrated. The adhvaryu leaves the hall, touches the black horse, returns and spreads loose soil over the layer. While the yajamāna touches the layer, he and the adhvaryu recite:

Agni, sought in the sky, sought on earth.	पृष्टो विवि पृष्टो अग्निः पृथिव्यां
Sought, he entered all the plants.	पृष्टो विश्वा ओषधीरा विवेश ।
Agni Common-to-all-men is intensely sought.	वैश्वानरः सहसा पृष्टो अग्निः
May he protect us from harm day and night.	स नो दिवा स रिषः पातु नक्तम् ॥

(TS 1.5.11.1d = RV 1.98.2)

This is followed by tayādevata and sūdadohasa, and completes the consecration of the first layer.

Then the bricks of the second layer are put down. They are consecrated in the same manner: nos. 1–8 with TS 4.2.4.2e–4m, nos. 9–21 with lokampr̥ṇa, and each brick with tayādevata and sūdadohasa. After this, loose soil is spread and the second layer is consecrated with TS 1.5.11.1d, tayādevata, and sūdadohasa.

The third, fourth, and fifth layers are similarly constructed and consecrated. The entire construction of the new domestic altar, which started at 6 a.m., has lasted for about one hour.

After the fifth layer has been completed, and loose soil has been spread over it, the adhvaryu places the ukhā pot with its stool on the northeastern corner of the new altar. At the same time, the pratiprasthātā places the pot in which the old sacrificial fire was kept on its southeastern corner. Both adhvaryu and pratiprasthātā, standing to the east of the altar and facing west with the pot in front of them, recite:

- | | |
|---|---|
| a. Be united and harmonious with affection,
radiance, and good disposition!
You who clothe yourselves in food and strength,
I have united your minds, commandments, and
hearts. | समितं सं कल्पेथांसमिधौ
रोचिष्णुं सुमनस्यमानौ ।
इषमूर्जमभि संवसानौ
सं वा मनोसि सं वृता
समु चित्तान्याऽकरम् ॥ |
| b. Agni of the mud! Be our overseer!
Grant to the Yajamāna food and strength! | अग्ने पुरीण्याधिपा भवा त्वं नः ।
इषमूर्जं यजमानाय धेहि ॥ |
| c. Agni! You are of the mud, rich and prosperous.
Making all the directions friendly,
you sat down here in your own womb. | पुरीप्यस्त्वमग्ने रयिमान् पुष्टिमांससि
शिवाः कृत्वा दिशः सर्वाः
स्वां योनिसिंहासदः ॥ |
| d. Knowers of everything! Be of one mind towards us,
of one habit, without fault!
Do not harm the sacrifice or the lord of the sacri-
fice! | भवतं नः समनसौ समोकसावरेपसौ ।
मा यज्ञं हिंसिष्टं मा यज्ञं पतिं जातवेदसौ |

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Be friendly to us today!

शिवौ भवतमद्य नः ॥

(TS 4.2.5.1a-d)

Adhvaryu and pratiprasthātā turn their respective pots over, empty their fires onto the altar, and combine them by mixing them thoroughly. The adhvaryu lifts the ukhā pot together with its stool and addresses it:

Let the earth ukhā carry Agni of the mud in her own womb like a mother her son. Let Prajāpati, All-maker (viśvakarman), harness it in agreement with the All-gods and the seasons!	मातेवं पुत्रं पृथिवी पुरीप्य- मग्निस्त्वे योनौ विभर्तुं रुखा । तां विश्वैर्देवैर्भुतार्भैः संविद्वानः प्रजापतिर्विश्वकर्मा युनक्तु ॥
---	---

(TS 4.2.5.2e with *bibhartu* for *abhār*, and *yunaktu* for *vi muñcatu*; cf. above page 323)

He lifts the ukhā pot for a second time, without its stool, and recites:

The earth ukhā has carried Agni of the mud
in her own womb like a mother her son.
Prajāpati, all-maker, has released it
in agreement with the All-gods and the seasons!

(TS 4.2.5.2e)

The ukhā pot and its two spares are filled with sand. Some curd is added while the adhvaryu says:

I place yourself in your heat.

आत्मानन्ते शुचिं दधामि ।

(? cf. BŚS 10.22:20.4)

The adhvaryu, assisted by the pratiprasthātā, carries the three ukhā pots to the northern wall of the hall and leaves them there.

The adhvaryu takes the sling of the ukhā pot, reciting:

Let the bright light born beyond the expanse of the sky, convey us beyond our enemies!	वदस्य पारे रजसः शुक्रं ज्योतिरजायत । तं नः पर्यदति द्विषः ॥
--	---

(TS 4.2.5.2f, omitting the last three words)

He leaves the southern door of the hall with the sling, the ukhā stool, the cord with which the golden breastplate was tied round the yajamāna's neck, a pitcher full of water, and three black square bricks of unit size (pañcamī: see Figure 9). These bricks are called "disastrous" (*nairṛti*) because they are dedicated to Nirṛti, Goddess of Disaster. The adhvaryu is not accompanied by the yajamāna.

Outside the southern gate, the adhvaryu puts the sling on the ground, pointing from northeast to southwest, reciting:

Agni Common-to-all-men, svāhā!

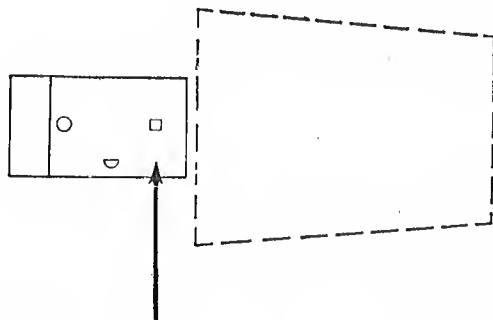
अग्ने वैश्वानर स्वाहा ॥

(TS 4.2.5.2f, last three words).

PLATE 47

The New Domestic Altar

The new domestic altar is constructed from bricks in the place of the old offering altar, which was made from clay. The new domestic altar consists of five layers, each consisting of $3 \times 7 = 21$ rectangular bricks. The first, third and fifth layers have the same pattern. The pattern of the second and fourth is created by turning it 90 degrees. In this way, the interstices between bricks are never immediately below or above those in the next layer. The long side of each rectangular brick is a third, and the short side a seventh of the size of the yajamāna, measured to the top of his head.



PART II THE 1975 PERFORMANCE

He places the three Disaster Bricks upon the sling and recites:

- g. Homage to you, Nirṛti, of every appearance.
Loosen this bond made of iron!
Together with Yama and Yamī,
make it ascend to the highest vault.
- h. The rope that is not to be undone,
which Goddess Nirṛti tied around your neck,
I loosen that from you as from the midpoint of
life.
Freed and alive, eat the food!
- i. In your cruel mouth I make the offering
for loosening these bonds.
People know you as "earth"—
I know you from all sides as Nirṛti.

नमः सु ते निर्ऋते विश्वरूपे-
ऽयस्सयं वि चृता बन्धमेतम् ।
यमेन त्वं यस्यां संविदानो-
त्तमं नाकमधि रोहयेमम् ॥
यत् ते देवी निर्ऋतिराबन्ध
दामं ग्रीवास्वविचर्यम् ।
इदं ते तद्विष्याम्यायुषो न
मध्यादथा जीवः पितुर्महि प्रसुक्तः ॥
यस्यास्ते अस्याः क्रूर आसञ्जुहो-
स्येषां बन्धानामवसर्जनाय ।
भूमिरिति त्वा जनां विदुर्निर्ऋति-
रिति त्वाऽहं परं वेद विश्वतः ॥

He puts the sling and the ukhā stool south of the bricks, stands up and recites:

- k. Seek those who do not perform the Soma rites!
Follow the path of thieves and robbers!
Seek someone other than us!
That is your real path, Goddess Nirṛti!
Homage to you.
- l. Saluting Goddess Nirṛti like a father his son,
I weary her with words.
She who knows of everyone born
is the wise one who perceives each and every head.
(TS 4.2.5.2g-4l)

असुन्वन्तमयजमानमिच्छ
स्तेनस्येत्यां तस्करस्यान्वेषि ।
अन्यमस्मदिच्छ सा तं इत्या
नमो देवि निर्ऋते तुभ्यमस्तु ॥
देवीमहं निर्ऋतिं वन्दमानः
पितेव पुत्रं देसये वचोभिः ।
विश्वस्य या जायमानस्य वेद
शिरःशिरः प्रति सूरि वि चष्टे ॥

The adhvaryu leaves the Disaster Bricks behind and returns to the hall.
Inside, hands folded and together with yajamāna, brahman, and pratipra-
sthātā, he adores the new domestic fire:

Abode and collector of riches,
she regards every form with her powers.
Like god Savitr of true laws,
like Indra, she stands at the confluence of paths.
(TS 4.2.5.4m)

निवेशनः सुङ्गमनो वसूनां
विश्वो रूपाऽभि चष्टे शचीभिः ।
देव इव सविता सत्यधर्मे-
न्द्रो न तस्यौ समरे पथीनाम् ॥

These rites should be over—and are over—before dawn.

INTRODUCTORY OFFERING AND PURCHASE OF SOMA

Fourth Day: April 16, 1977

EPISODE 8

Introductory Offering; Purchase of Soma; Guest Offering for Soma
(*Prāyaṇīyeṣṭi*; *Somakraya*; *Ātithyeṣṭi*)

THESE CEREMONIES ARE the same as in the Agniṣṭoma. The Introductory Offering (*prāyaṇīyeṣṭi*) is an offering of cooked rice to Aditi, Goddess Infinity. The offering takes place in the fire on the new domestic altar, since this includes the fire of the old offering altar. The offering to Aditi is made in the center of the fire. There are four more principal offerings: to Pathyā Svasti, "Path of Welfare," in the eastern part of the fire; to Agni, Soma, and Savitr in the southern, western, and northern parts, respectively. There are fifteen sāmīdhenī verses and no ājyabhāga offerings. The prastotā sings the chant *pravad bhārgavam* (GG 3.9.13 on JS 1.3.9.4).

PLATE 48-52

Yajamāna and adhvaryu leave the Old Hall by its eastern door for the purchase of Soma (*somakraya*). A Soma-cow (*somakrayaṇi*, "with which Soma is purchased") awaits them. It is caused to make seven steps toward the north, beginning on the east-west line (*prṣṭhyā*). At its seventh step, a piece of gold is placed on the ground and an oblation is made on it. This piece is taken by the adhvaryu and some soil from that spot is handed to the yajamāna, who hands it to his wife. The party moves further east, to where the *uparava* resounding holes will be made (at the southern havirdhāna). There Soma stalks are placed on a bullock skin and guarded by a helper.

The adhvaryu stands to the west of the Soma bundle, and the Soma merchant to its east, facing each other. The adhvaryu asks the merchant:

Soma merchant is your Soma pure? सोमविक्रयिन्ऋद्धस्ते सोमा ३ ।
(BSS 6.14:170.15)

The merchant answers:

It is pure. (ibid.) शुद्धः ॥

After the yajamāna has worshipped the Soma, the adhvaryu measures it, with different fingers, with and without mantras, touching the stalks with the piece of gold. A helper assists. The Soma is then folded in a cloth and the merchant places it on his head. The following dialogue takes place:

PLATE 51

Adhvaryu: Soma merchant, is your Soma for sale? सोमविक्रयिन्ऋद्धस्ते सोमा ३ ।
Merchant: It is for sale. क्रय्यः ॥
Adhvaryu: Is it from mount Mūjavat? मूजवता ३ ।
Merchant: It is from mount Mūjavat. मूजवतो हि ।
Adhvaryu: I will buy it from you for this cow. गवा ते क्रीणानि ।
Merchant: The Soma is yours. Tell me what you offer for it. क्रीतः सोमः । वयांसि व्याचक्ष्व ॥

(BSS 6.14:172.1-4)

PLATE 48

Before the Introductory Offering

“The sage has extended the ritual path,
on the back of the firmament,
beyond the light of the sky.
As you convey the offering,
you accomplish the message.
Intelligent in this world,
with more reward, in the other!
Svāhā!”

(TS 3.5.5.3f)

Before the Introductory Offering (prāyaṇīyeṣṭi) the adhvaryu makes a libation from the sruva ladle, while Cherumukku Vaidikan fans the fire.

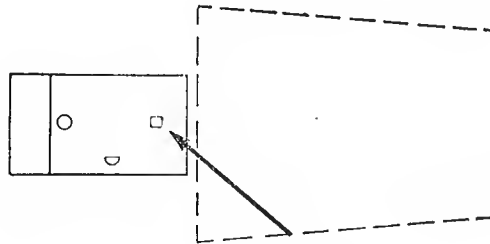


PLATE 49
The Kindling Verses

“May your offerings, oblations, directed to heaven,
come forth with the butter ladle.
Agni goes to the gods, seeking their favor.
Having been called, Agni,
sit down for the feast.
As hotā sit on the sacrificial grass!”

(RV 3.27.1; 6.16.10)

Before the Introductory Offering (prāyaṇīyeṣṭi), the hotā recites fifteen kindling verses (sāmidhenī) from the Ṛgveda. During most of these verses, the adhvaryu throws a stick of firewood (samidh) on the fire at each verse. When the fire has been fully kindled, the oblations can begin.

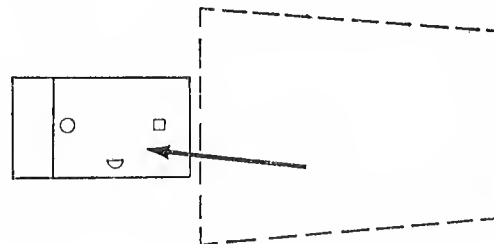


PLATE 50
The Introductory Offering

"We invoke to our aid
great mother of the devout,
spouse of sacred order,
powerful, unaging, wide Aditi,
who gives good protection and guidance—
—Vauṣaṭ!"

(TS 1.5.11.5s)

At the Introductory Offering (prāyaṇīyeṣṭi), the principal offerings are for Pathyā Svasti, Agni, Soma, Savitr, and Aditi, Goddess Infinity. During the offering for Aditi, the hotā recites the above offering verse (yājyā) and is accompanied by the prastotā who will sing the chant *pravad bhārgavam*, which contains the word *pra*. Nellikat Akkitiripad stands on the right, in a pensive mood, probably waiting for the prastotā to begin. The brāhmaṇācchamsin sits in the back against the north wall of the Old Hall. On the left the large brass lamp that was visible on Plate 46.

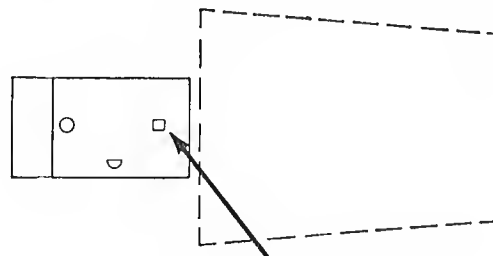


PLATE 5I

After the Introductory Offering

When the Introductory Offering has been completed, the yajamāna folds his antelope skin and is ready to leave with his turban, staff, and other attributes.

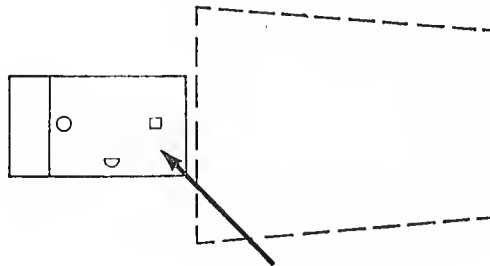


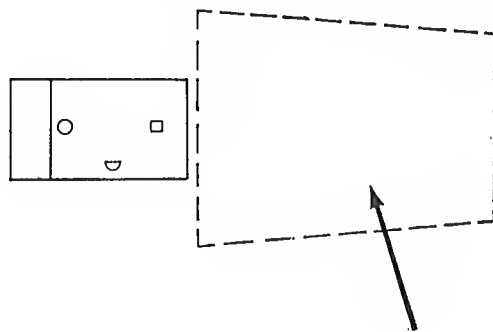
PLATE 52

Measuring Soma (Somonmānam)

"I sing for that god Savitar, within the two bowls,
the sage of true impulse,
bestower of treasures, wise friend.
He at whose impulse the brilliant light shone,
the sage with golden hand,
has measured heaven with his form".

(TS 1.2.6.1b)

Assisted by Vasudevan Akkitiripad, his eldest brother, who sits at
his left, the adhvaryu measures Soma stalks with his fingers.



PART II THE 1975 PERFORMANCE

The adhvaryu offers gold, a goat, and a cloth, but the merchant is not satisfied. Finally, the Soma is taken from him and placed on the right thigh of the yajamāna. The adhvaryu turns to the merchant:

Gloom over the Soma merchant!

(BŚS 6.14:172.19)

सोमविक्रयिणे तमः ॥

PLATE 53 The yajamāna stands up with Soma on his head and all go to the Soma cart, south of the enclosure. The Soma bundle is placed on the cart, and the yajamāna moves between the poles, reciting three times:

Subrahmaṇyom!

सुब्रह्मण्योम् ।

The party moves in the direction of the Old Hall, together with the hotā, reciting mantras. The Soma cart is pulled by two oxen and driven by the subrahmaṇya priest. This priest also recites three times: Subrahmaṇyom! The adhvaryu, the yajamāna, and the brahman enter the Old Hall and start the Guest Offering (*ātithyeṣṭi*) for King Soma. The other priests enter. In the middle of this *iṣṭi* they leave the hall and go to the Soma cart. Soma is taken off the cart, carried inside, and installed on a wooden stool or "throne" (*āsandī*) immediately south of the offering altar (i.e., the future domestic altar). The guest offering (*Ātithyeṣṭi*) for King Soma continues. A cake on nine potsherds is offered to Viṣṇu. New fire is made and mixed with the fire already there. There are seventeen *sāmidhenī* stanzas, five fore-offerings (*prayāja*) and no after-offerings (*anuyāja*). The prastotā sings *auśanam* (JGG 1.1.9 on JS 1.1.1.5).

The Guest Offering is followed by several smaller rites. The first of these is *tānūnaptra*, called after Tanū Napāt, Agni Self-Generating. The yajamāna and his priests, excepting the Sāmavedins, pledge not to harm each other. This is effected by taking clarified butter from the dhruvā ladle and putting it on a plate, which is then touched by the priests.

The next two rites are *Āpyāyana*, Swelling, and *Nihlava*, Hiding. These two rites are performed after each of the Upasad ceremonies of the fourth through ninth ritual days. In these rites all the priests, excepting again the Sāmavedins, take part in the following order: adhvaryu, brahman, hotā, sadasya, pratiprasthātā, brāhmaṇacchaṁsin, maitrāvaruṇa, neṣṭā, āgnīdhra, acchāvāka, unnetā, potā, grāvastut, and finally the yajamāna.

PLATE 55 At the Swelling Rite, the yajamāna and his priests wash their hands, stand west of the Soma throne facing east, and touch the Soma stalks inside the Soma bundle with the following two mantras:

Stalk by stalk may you swell, god Soma,
for Indra who possesses unique wealth!
May Indra swell for you; do you swell for Indra!
Make your friends swell with gain and wisdom!

अ॒श्व॒शु॒र॒श्च॒स्व॒स्ते॒ दे॒व सो॒माऽप्या॒य॒न्ता॒-
मि॒न्द्रा॒यै॒क॒ध॒न॒वि॒दे
आ तु॒भ्य॒मि॒न्द्रः॒ प्या॒य॒न्ता॒-
मा त्व॒मि॒न्द्रा॒य॒ प्या॒य॒न्ता॒ऽऽप्या॒य॒न्तु
स॒खी॒न्तु॒न्या मे॒ध॒या

SOMA OFFERING, SWELLING, AND HIDING RITES

With good fortune may I accomplish your pressing,
god Soma!

(TS 1.2.11.1a-b)

स्वस्ति ते॒ दे॒व सो॒म सु॒त्याम॑री॒य ॥

The stalk that the Ādityas make swell,
the imperishable that the imperishable drink,
with that may King Varuṇa, may Brhaspati,
may the guardians of the world make us swell!

(TS 2.4.14.1b)

य॒मादि॒त्या अ॒श्व॒मा॒प्या॒य॒न्ति
य॒मक्षि॑त॒मक्षि॑त॒यः पि॒बन्ति॑ ।
ते॒न नो॒ राजा॑ वरु॒णो बृ॒हस्प॑ति-
रा॒प्या॒य॒न्तु सु॒दे॒वस्य॑ गो॒पाः ॥

Adhvaryu, sadasya, pratiprasthātā, unnetā, and yajamāna recite only the first mantra. The adhvaryu recites at the beginning up to: *tvam indrāyāpyāyasva*, "do you swell for Indra," and at the end joins the yajamāna with the remaining portion of the mantra. The other priests add in the first mantra: *asmān(t)* "our" before *sakhin* "friends", and: *udṛśam* "finally" (?) before *aśīya* "may I accomplish." When the sadasya recites, the bystanders clap their hands; when the grāvastut recites, they snap their fingers.

At the Hiding Rite, the yajamāna and brahman go round the altar so as to reach the vedi from the north. There they place both hands on the prastara-grass bundle, which lies on its southern half. The priests understand this rite as a salutation (*namaskāra*) of earth (*bhūmi*), though originally it might have expressed the "hiding" of the movement in the inauspicious southern direction (Brough 1950).

Since the Nihlava occurs after the Upasad, it takes place twice a day, in the morning and in the afternoon. There are differences in the positions of the hands, and further variations depending on which Nambudiri tradition is adopted. According to the Kauṣītaki tradition of the 1975 performance, the positions are as follows:

Morning Hiding:	left hand palm down; right hand on left hand with palm up.
Afternoon Hiding:	left hand palm up; right hand on left hand with palm down.

According to the Taittirīya tradition, the positions are the other way round, i.e., as follows:

Morning Hiding:	left hand palm up; right hand on left hand with palm down.
Afternoon Hiding:	right hand palm up; left hand on right hand with palm down.

PLATE 53

After the Soma Purchase

After the Soma has been purchased, the yajamāna leaves with the Soma on his head. The Soma cart (sakaṭa) is ready to transport King Soma to his throne.

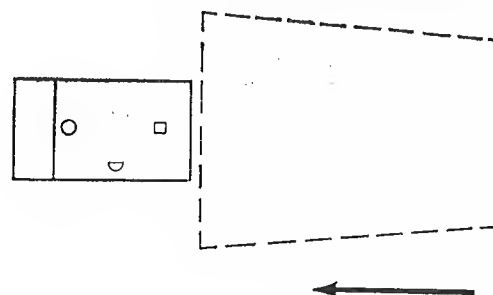


PLATE 54
Enter the Unnetā

"May Iḍā who invokes the gods,
Manu who conducts the rites,
and Bṛhaspati recite hymns and acclamations.
The All-gods are reciters of hymns.
May mother earth not harm me!"

(TS 3.3.2c-f)

The unnetā priest makes his first appearance. Standing on the utkara rubbish heap in the Old Hall, and facing the offering altar, he recites.

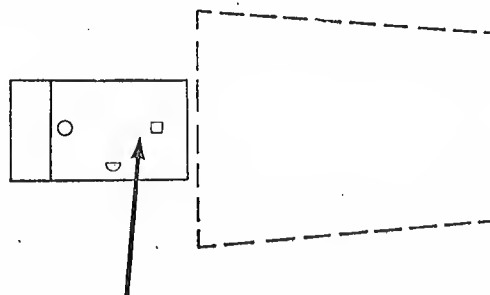
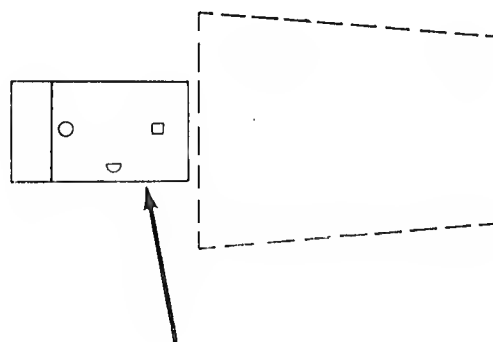


PLATE 55
Swelling Soma (Āpyāyana)

“Stalk by stalk may you swell, god Soma,
for Indra who obtained great wealth!
May Indra swell for you;
do you swell for Indra!
Make our friends swell with wealth and skill,
may I accomplish your pressing,
with good fortune, god Soma!”

(TS 1.2.11.1a-b)

- 55A The maitrāvaruṇa (right) and brāhmaṇācchamsin (left) make
the Soma swell by sprinkling it with mantras.
55B The sadasya performs the same rite.



A



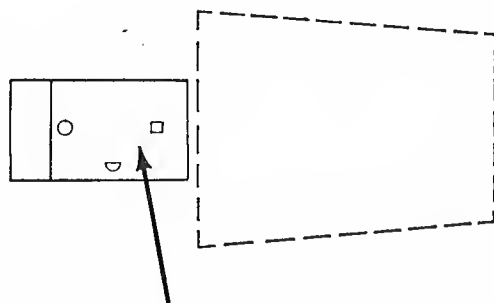
B

PLATE 56
The Hiding Rite (*Nihnava*)

“Riches are desired exceedingly
for food, for prosperity.
Cosmic order for those who profess it.
Homage to heaven, homage to the earth!”

(TS 1.2.11.1c)

The brāhmaṇācchaṁsin performs the hiding rite (*nihnava*). As it is morning, and he is a Kauṣitakin, he holds his right hand, with the palm up, on his left hand, with the palm down.



PART II THE 1975 PERFORMANCE

Fourth Day: April 16, 1976

EPISODE 9

(Similar on Subsequent Five Days)

Pravargya, Upasad, and Subrahmaṇyā Chant

THE PRAVARGYA CEREMONY is performed every morning and afternoon (or evening) from the fourth through the ninth ritual day. It consists primarily in an offering of hot milk (gharma) or milk "to be heated" (pravargya), to the Aśvin twins, divine young men who ride the wind. Women should not witness it. The officiating priests are: adhvaryu, pratiprasthātā, āgnīdhra, hotā, and prastotā, beside yajamāna and brahman. The ceremony begins and ends with a Peace Chant (*śānti*) by adhvaryu, pratiprasthātā, āgnīdhra, and yajamāna.

At the first Pravargya, the one in the morning of April 16, a round mound of earth is prepared to the north of the domestic altar. One of the three mahāvīra pots is placed on it. Other mounds are made to the north of the sacrificial altar and the vedi. A cow with her calf and a she-goat with her kid have been tied in the cowshed (gośālā), south of the Old Hall. Two rauhiṇa cakes are prepared for the lunar sign Rohiṇī. Hot embers from the domestic fire are spread round the mahāvīra pot on its mound. The hot vessel is fanned by adhvaryu, pratiprasthātā, and āgnīdhra, who also perform a dance with the fans, circumambulating the mound clockwise. Clarified butter is poured into the pot. The hotā recites in praise of the Pravargya, and the prastotā chants sāmans.

Adhvaryu and pratiprasthātā go to the cow shed and milk the cow and she-goat, respectively. They return with cow and goat milk in the clay pin-vana ladles and pour the fresh milk into the great-hero pot. Since this pot, with the butter inside, has become very hot, a large flame flares up. The heated pot is then lifted between two wooden poles (*śapham*) and carried to the (old) offering fire. Oblations are made into the fire by tilting the poles. They are primarily for the Aśvins, but also for Vāyu, Indra, Savitṛ, Bṛhaspati, and Yama. The ceremony is concluded with another Peace Chant. The Pravargya implements are then placed and kept on a stool or "throne" (*āsandī*), immediately south of the throne for King Soma, south of the offering altar.

Next comes Upasad, which is an iṣṭi offering of clarified butter to Agni, Soma, and Viṣṇu. There are nine sāmīdhenī verses made up from three by triple repetition. There are no ājyabhāga, prayāja, anuyāja or sviṣṭakṛt offerings. The Upasad is also performed every morning and evening from the fourth through the ninth day, but it is an obligatory rite, unlike the Pravargya, which is optional.

When the Upasad is over, the yajamāna and his wife go out with the subrahmaṇya priest to the northwest corner of the enclosure (later to the

MEASUREMENT OF THE GREAT ALTER SPACE

north of the Field of Agni, which at this time has not yet been consecrated). The subrahmaṇya priest chants the subrahmaṇyā chant facing the yajamāna, with the wife crouched under her parasol behind him. This rite is obligatory and also takes place every morning and evening from the fourth through the ninth ritual day.

The subrahmaṇyā is an invitation to attend the Soma pressing, which is forthcoming. In this chant, Indra is reminded of his various adventures on earth and is strongly urged to be present:

Subrahmaṇyom! Subrahmaṇyom! Subrahmaṇyom!	सुब्रह्मण्योम् । सुब्रह्मण्योम् । सुब्रह्मण्योम् ॥
Indra come!	इन्द्रागच्छ ।
Possessor of bay horses, come!	हरिव आगच्छ ।
Ram of Medhātithi, wife of the Bull Horse Man,	मेधातिथेर्मेष वृषणश्च मेने ।
cow impregnator, lover of Ahalyā,	गौरावस्कन्दिन्नहत्यायै जार ।
Brahmin of the Kauśika family,	कौशिकब्राह्मण कौशिकबुवाण ।
usurper of the name Kauśika,	सुत्यामागच्छ सधवन्
come to the Soma pressing, Generous One!	देवा ब्रह्माण आगच्छतागच्छतागच्छत ॥
Gods, brahmins, come, come, come!	

(cf. JSS 7)

When the subrahmaṇya chants: "lover of Ahalyā" the patnī bends her head.¹

Third Day: April 16, 1977

EPISODE 10

Measurement of the Great Altar Space and the Field of Agni
(*Mahāvedikaraṇa*, *Citisthānakaraṇa*)

ALL THE CEREMONIES which have so far been performed on April 16 are ceremonies belonging to the fourth ritual day. On this day, the Subrahmaṇyā chant is generally followed by setting up the area for the main altar (*kṣetro-padhāna*), which begins with the determination of the places for the uparava resounding holes and the utkara rubbish heap. However, these rites can only be performed when the measurements of the Great Altar Space and the Field of Agni (agnikṣetra) have been completed. These two ceremonies are generally performed on the third ritual day. However, on the third ritual day, the ceremonies of measurement themselves are preceded by other rites, e.g., Procuring the Sacrificial Pole (*yūpasampādana*), Formal Occupation of the Ritual Terrain (*devayajanādhyavasāna*), and the special resolution called *ākṛtiphala-saṃkalpa*. The Procuring of the Sacrificial Pole is postponed to

¹ Before the tenth day, the subrahmaṇya does not insert *tryahe* "in three days", *dvyāhe* "in two days", etc. before the phrase *sutyām āgaccha* "come to the Soma pressing". However, on the tenth or pressing day itself he inserts *adya* "today": see below page 596.

PLATE 57

The Pravargya: Circumambulations with Fans

The Pravargya ceremony involves an offering of milk "to be heated" (*pravargya*) for the *Aśvin* twins, divine young men who ride the wind. The milk is poured into the Great Hero (*mahāvīra*) pot, which has been preheated north of the domestic fire, using its embers. The hot vessel is fanned by the *adhvaryu*, the *pratiprasthātā*, and the *agnīdh*, after which they lift the fans high and circumambulate the fire three times in the clockwise direction.

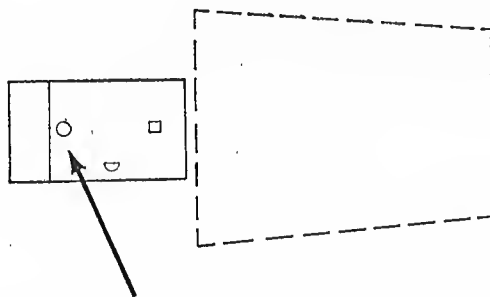


PLATE 58

The Pravargya: The Oblation

The offering of heated milk is made by the *adhvaryu* (on the left), assisted by the *pratiprasthātā* (on the right). They tilt the pair of wooden poles (*śapham*) between which the Great Hero (*mahāvira*) pot is tightly kept. This procedure explains the special shape of the Great Hero pot (Plate 5B). King Soma is on the right on his throne.

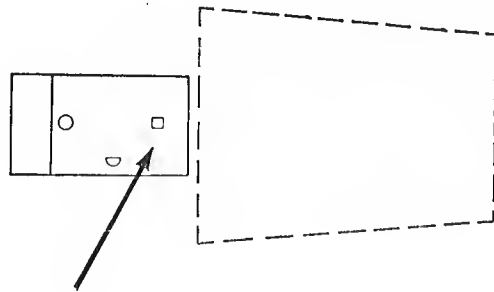


PLATE 59

The Pravargya: Peace Chant

"Peace! Wind Mātariśvan must make us pure.
Peace! The sun must warm us.
Peace! May the days be ours.
Peace! May the night be countered.
Peace! May dawn open wide for us.
Peace! May the sun rise for us."

At the beginning and end of each Pravargya performance, the
adhvaryu, pratiprasthātā, and agnīdh recite a peace chant. These
verses are from the evening peace chant (TA 4.42).

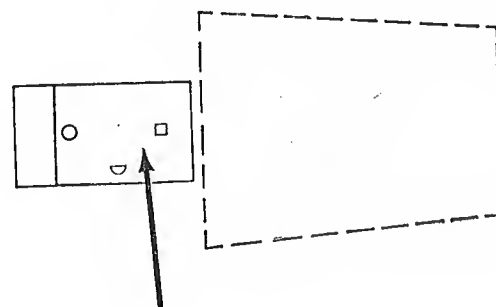
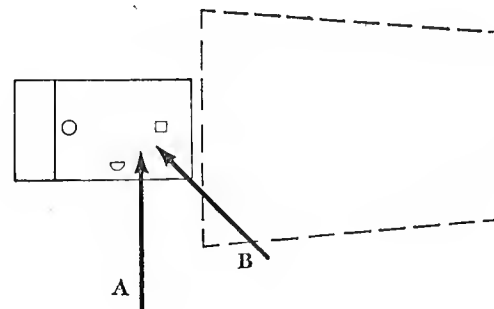


PLATE 60A
Drinking the Pravargya Milk

Assisted by his brahman priest, the yajamāna drinks the remnant of the hot milk (gharma) from the cup of all herbs (sārvauṣadha-pātram).

PLATE 60B
After the Pravargya

After the Pravargya is over, two spare mahāvira pots and other Pravargya implements are put on their stool south of the stool or throne for king Soma, south of the domestic altar. Nellikat Nīlakaṇṭhan Akkitiripad sits nearby.



A



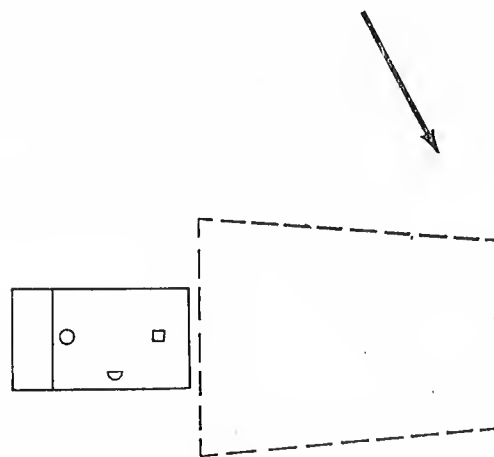
B

PLATE 6IA
The Subrahmanya

"Come to the Soma pressing,
generous one!
Gods, brahmins,
come, come, come!"

The Subrahmanya chant, an invitation to attend the forthcoming Soma festival, is addressed especially to Indra, and is chanted every morning and evening by the subrahmanya priest on behalf of the yajamana. The priest faces the yajamana, while the yajamana's wife crouches behind him.

PLATE 6IB
The Subrahmanya Priest



A



B

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the ninth day, as no animal sacrifice takes place before that day. The other two rites cannot be postponed and are gone through on April 16.

For Formal Occupation of the Ritual Terrain, the priests leave the Old Hall through its eastern door. Immediately outside, in the small strip between the Old Hall and the future sadas, they stand in a row: in the middle the yajamāna, with his wife to his right, facing east; to his left (or north) the adhvaryu, also facing east; and to their right the brahman, facing north, as (almost) always.

The adhvaryu recites:

We have come for the ritual of the gods on earth,
in which formerly all the gods took delight.
Completing with R̥k, Sāman, and Yajus,
may we rejoice with abundance of wealth!
(TS 1.2.3.30)

एदमंगन्म देवयजनेन वृथिव्या
विश्वे देवा यदजुषन्त पूर्व
ऋक्सामभ्यां यजुषा सुन्तरन्तो
रायस्पोषेण समिधा मदेम ॥

Go off, depart, creep away,
you who are old here and you who are new!
Death has given a resting place here on earth;
the ancestors have made this world for him.
(TS 4.2.4.1a)

अपेत वीत वि च सर्पतातो
येऽत्र स्थ पुराणा ये च नृतेनाः ।
अदादिदं यमोऽवसानं वृथिव्या
अक्रजिमं पितरो लोकमस्मै ॥

This is followed by ākr̥tiphalasamkalpa, a special resolution based on the general resolution taken on the first day (above, pages 282–286). The yajamāna, his wife, adhvaryu, and brahman sit in a row, in this order from south to north in front of the eastern gate of the Old Hall. They face east. The introductory rites that precede the samkalpa proper are the same as before, but when it comes to the actual declaration of intent, the yajamāna says, three times softly and three times loudly so that the gods will hear:

Desirous of heaven I shall pile the bird-shaped altar! स्वर्गकामः श्येनचित्तं चेत्ये ।

Afterwards he addresses his priests as before and obtains the same answers (above, page 286). Then yajamāna and brahman go to the extreme southeast and sit outside the Great Altar Space, south of what will be the Field of Agni (agnikṣetra).

Now the measurements can begin. So far, the area east of the Old Hall, though used for several ceremonies that should take place outside that hall, has not been consecrated. The actual measurements have already been made: the outline of the Great Altar Space has been marked with a string on pegs. The ritual measurements, made with the extended vṛddhaprakrama measuring stick (above, page 196), are therefore symbolic. They take place in silence, and only the adhvaryu can enter the area. He starts going east along the west-east line and then follows the outer boundary of the Great Altar Space, moving south and north along the western and eastern boun-

PLATE 62

PLATE 63

THE FIELD OF AGNI

daries. He follows up his measurements with a string, tying it to the pegs and superimposing it on the old string that is already there.

After measuring the Great Altar Space, the adhvaryu measures the Field of Agni, the area where the Agni altar will be built in the shape of a bird. He uses a stick, five aratni long (above, page 196) and ritually confirms the actual measurements that have already been made. After tying a new string round the outline of the bird, he traces it with his sphya. Then he throws pebbles along the outline of the altar. These are brought in a clay dish by a helper (Vasudevan Akkitiri, the elder brother of the adhvaryu and the yajamāna). These are the pebbles called śarkara in Sanskrit and kolipparan, “chicken-fish,” in Malayalam. Afterwards the adhvaryu measures the northern boundary of the Great Altar Space and sweeps the entire area.

Except for sweeping, which is accompanied by mantras, these movements are gone through in silence. The subsequent rites are accompanied by mantras, which are the same as in the corresponding ceremonies of the new- and full-moon ceremonies, the animal sacrifice, and the Agniṣṭoma. The agnīdh sits north of the northern boundary, and the adhvaryu puts down a darbha blade, strikes it with his sphya, picks up some earth, and places it next to the agnīdh. This is done thrice with a mantra and once without. These rites involve the use of the mantra TS 1.3.1.1c (“He who hates us and whom we hate, here I cut off his neck”; cf. above, page 104).

Fourth Day: April 16, 1977

EPISODE II

Setting Up the Field of Agni (Agnikṣetropadhāna)

THE CEREMONIAL SETTING up of the agnikṣetra or Field of Agni belongs to the fourth ritual day. As we have seen, the fourth ritual day regularly begins with the Construction of the New Domestic Altar (Episode 7), followed by Introductory Offering, Purchase of Soma, Guest Offering for Soma (Episode 8), Pravargya, Upasad, and Subrahmanyā (Episode 9). This should be followed by Setting up the Field of Agni (agnikṣetropadhāna). However, since the Field of Agni cannot be set up unless it has first been measured, together with the Great Altar-Space to which it belongs, these ceremonies of the third ritual day had to be gone through first (Episode 10).

As a result, ceremonies that, in the Agniṣṭoma, are performed consecutively, but that are not consecutive in the Agnicayana, are also performed consecutively in 1975, but this time as a consequence of the menses of the wife of the yajamāna. The differences are illustrated in Table 5, which lists the rites of the Agniṣṭoma (column I), of the Agnicayana (column II), and of the 1975 performance of the Agnicayana in which the third and fourth

PLATE 62

Breathing at the Special Resolution

Before the Great Altar Space (mahāvedi) is measured, the yajamāna takes a special resolution (ākṛtiphalasamkalpa) in the boundary area between the Old Hall and the Great Altar Space:

Desirous of heaven I shall pile the bird-shaped altar!

Each resolution is preceded by certain recitations, e.g. prāṇāyāma, "breathing". The yajamāna recites without breathing:

OM earth OM sky OM heaven!
OM greatness OM people!
OM austerity OM truth!

OM water OM essence of light,
Immortality, Brahman,
Earth, Sky, Heaven, OM! (see page 283)

Then he breathes out. Throughout these rites, the yajamāna faces east, his wife, the adhvaryu, and the brahman priests to his left.

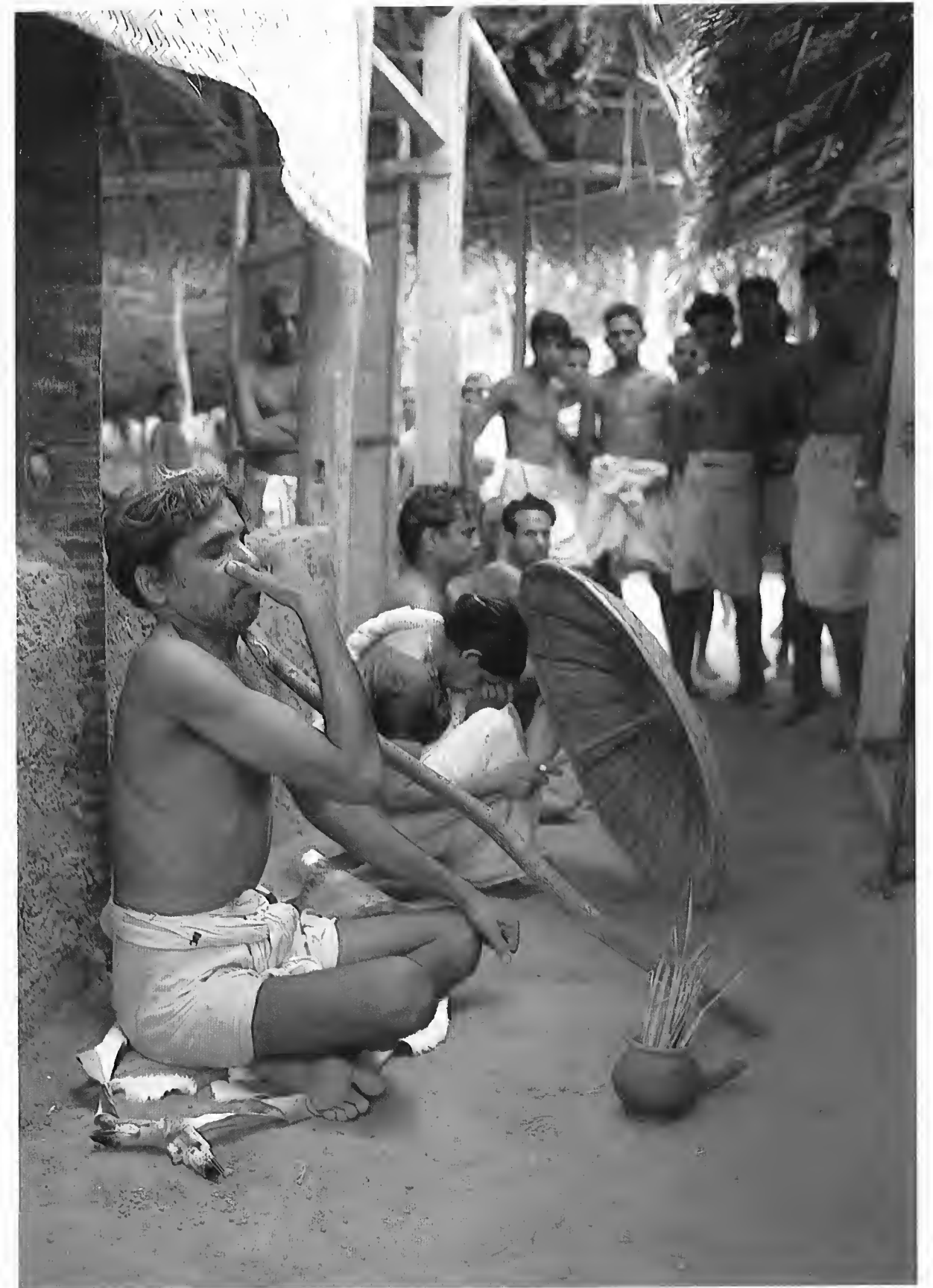
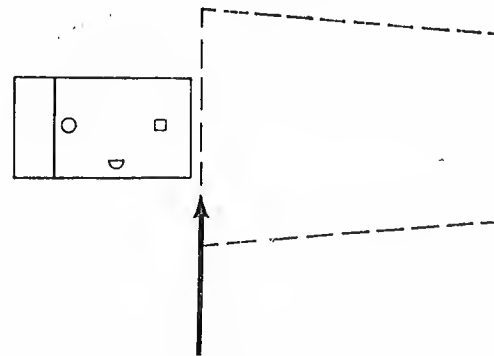
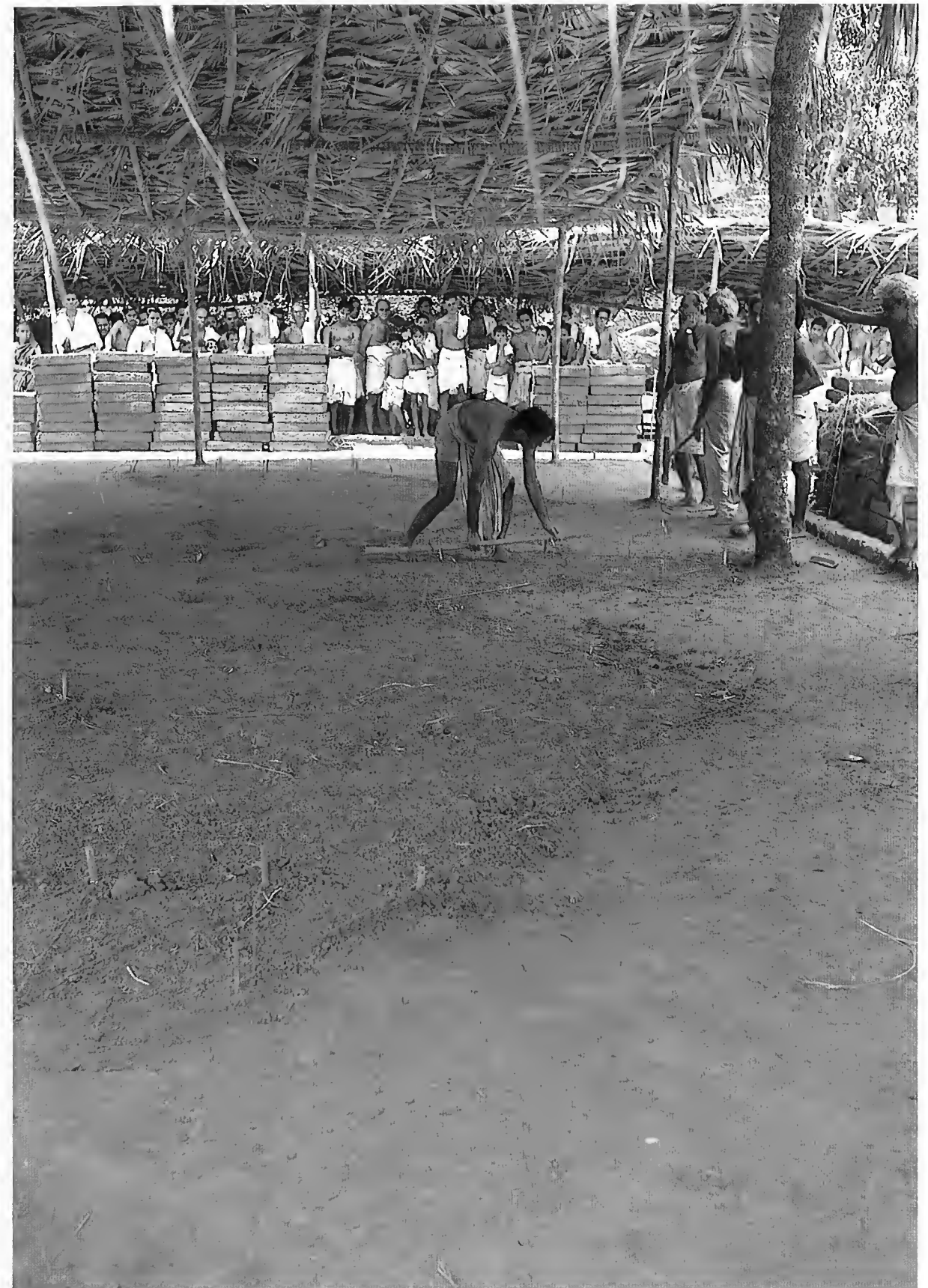
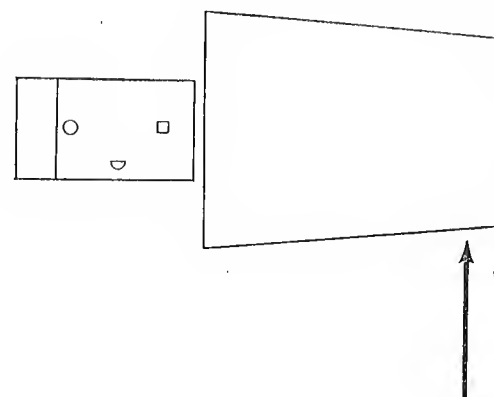


PLATE 63

Measuring the Great Altar Space

On the third day of the ritual, the *adhvaryu* measures out the Great Altar Space (*mahāvedi*), where most of the important ceremonies of the *Agnicayana* will be performed. The measurement takes place in silence, and no one can enter the area. The actual measurements have already been made, and are marked with strings on pegs. The *adhvaryu* makes the ritual measurements, using his measuring stick with the extended unit (*vrddha-prakrama*: see Figure 8). After measuring the *mahāvedi*, he measures the Field of Agni, and the outline of the bird-shaped altar, using the *aratni* unit. On the plate, the right wing of the bird is traced in front, the head and left wing are in the background.



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days were combined (column III). Rites that are specific to the Agnicayana have been italicized and the ritual days are put in parentheses.

SEQUENCE OF RITES ON THE THIRD AND FOURTH DAYS

I AGNIṢṬOMA	II AGNICAYANA	III April 16, 1975
	Measurement of Mahāvedi(3)	
	<i>Measurement of Agnikṣetra</i> (3)	
	<i>Construction of New Domestic Altar</i> (4)	<i>Construction of New Domestic Altar</i>
Introductory Offering (2)	Introductory Offering (4)	Introductory Offering
Purchase of Soma (2)	Purchase of Soma (4)	Purchase of Soma
Guest Offering (2)	Guest Offering (4)	Guest Offering
Pravargya, Upasad, and Subrahmaṇyā(2)	Pravargya, Upasad, and Subrahmaṇyā(4)	Pravargya, Upasad, and Subrahmaṇyā
Measurement of Mahāvedi (3)		Measurement of Mahāvedi
		Measurement of Agnikṣetra
Preparation of Uttaravedi (3)	<i>Setting up Agnikṣetra</i> (4)	<i>Setting up Agnikṣetra</i>

TABLE 5

Setting up the Field of Agni begins with the determination of the places for the uparava resounding holes and the utkara rubbish heap. This corresponds to the Agniṣṭoma. Then a white and brown horse are tied to the east of the Great Altar-Space, on the southern and northern side, respectively. Adhvaryu, pratiprasthātā, brahman, and yajamāna put on sandals (*upānah*) made of the skin of a black antelope. They will also wear these when the layers of the altar are piled up. The adhvaryu takes a bow and arrow, four stones (*aśman*), a pitcher with water, a dish for clarified butter (*ājyasthālī*), and the sruva ladle. He recites TS 5.7.9.1a-b and 5.7.8.1a (page 339), touches the white horse, and recites, together with the yajamāna:

May Prajāpati seat you.
With that deity in the fashion of the Aṅgiras, sit firm!
(TS 5.5.2.4)

प्रजापतिस्त्वा सादयतु तया देवतया-
ऽङ्गिरस्वद् भुवा सीद ॥

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Followed by the yajamāna, the adhvaryu picks up the bow, the arrow, and the four stones, and goes to the easternmost point of the Field of Agni. He aims and shoots at this point and puts down a stone on that very spot, together with the yajamāna, reciting:

You are the cudgel of Indra, destroying obstacles,
protecting our bodies, lying in wait.
Who from the east, full of malice,
plots against us,
let him fall upon this rock!

इन्द्रस्य वज्रोऽसि वात्रेण-
स्तनुपा नः प्रतिस्पृशः ।
यो नः पुरस्तादक्षिणतः पश्चादुत्तरतो-
ऽद्यायुरभिदासत्येतत्सोऽश्मानमृच्छतु ॥

(TS 5.7.3.1a)

The same rite is performed at the southern, western, and northern points, replacing "east" in the mantra by "south," "west," and "north," respectively. On these four stones yajamāna and adhvaryu recite the mantras With That God and Pouring Milk.

In the meantime two helpers have carried a square brick to the tail of the outline of the bird. This is the *aindri* brick, the first brick of the first layer, called after Indra. The adhvaryu puts it in its place (see below, Figure 24). Yajamāna and adhvaryu touch it and consecrate it with:

He who receives the Soma residue, triumphant,
let him protect this!
Who is full-cheeked, of virile thoughts,
who wields the cudgel and opens the cow pens,
borne along by bay horses,
let Indra procure marvellous powers for us!

स ई पाहि य ऋजीषी तस्त्रो
यः शिप्रवान्वृषभो यो मतीनाम् ।
यो गोत्रभिद्वंजमृद्यो हरिष्ठाः
स इन्द्र चित्राश्रमिर्बुध्नि वाजान् ॥

(TB 2.5.8.1a)

This is followed by With That God and Pouring Milk.

Yajamāna and adhvaryu sit down at the center of the Agni field. The adhvaryu puts a peg in the middle and two others at equal distance to the east and the west on the east-west line. He ties a string from the eastern to the western peg, checks that the central peg is at the center, and then removes the central peg and the string. Since a fairly big hole is about to be dug and the hole for the central peg—marking the middle of the Field of Agni—would be lost in this bigger hole, the center is now marked with the help of the two other pegs.

A helper (Vasudevan Akkitiri) digs a large hole immediately to the north of the center, and the adhvaryu puts a bunch of darbha grass with roots (Malayalam: *darbhamoḷa*) in it, reciting:

Language should put you in the ocean.
(Kāṭhaka Saṃhitā 38.13:116.1-3)

वाक्त्वा समुद्र उपदधातु ।

The adhvaryu makes five butter oblations on this darbha grass with the sruva ladle, reciting five mantras:

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The year united with the waning moons—
with ghee, svāhā!
The dawn united with the ruddy cows—
with ghee, svāhā!
The sun united with the stallion—
with ghee, svāhā?
The Aśvins united with miracles—
with ghee, svāhā!
Agni Common-to-all-men united with food offerings—
with ghee, svāhā!
(TS 5.6.4.1, with *ghṛtena svāhā* after each mantra)

सुजृग्दोऽयवभि-
धृतेन स्वाहा ।
सुजृग्पा अरुणिभि-
धृतेन स्वाहा ।
सुजृः सूर्य एतेशेन
धृतेन स्वाहा ।
सुजोषावध्विनादरुसोभि-
धृतेन स्वाहा ।
सुजृग्मिवैश्वानर इडाभि-
धृतेन स्वाहा ।

At each oblation the yajamāna utters his formula of renunciation:

This is for Agni, not for me.

अग्नये इदं न मम

Immediately after this, the adhvaryu places dūrvā grass in the hole, north of the darbha grass, reciting:

In your course, in this way and that, let flowery
dūrvā grow!
Let either a fountain spring up there, or a pond rich in
lotuses.

(Atharvaveda 6.106.1)¹

आयने ते परार्थेण
दूर्वा रोहन्तु पुष्पिणीः ।
उत्सो वा तत्र जायते
हृदो वा पुण्डरीकवान् ॥

Each recitation is followed by two renderings of With That God and Pouring Milk.

In the meantime, one helper has carried a triangular brick to the right wing of the outline of the bird, which points to the south. This is the Vibhakti brick, the second brick of the first layer. The helper places it in the southwest tip of the wing (below, Figure 24). Yajamāna and adhvaryu go there, touch the brick, and consecrate it with TB 3.5.2.1 = RV 6.16.10 (above, page 33) again followed by With That God and Pouring Milk.

The Field of Agni is then ritually ploughed. A wooden plough has been made beforehand by the carpenter, its shape the same as is used by farmers all over South India. The adhvaryu touches the plough, reciting:

Tie the straps!
Attach the buckets!
let us drain the well full of water,
which is never exhausted, never dried up.
I drain the inexhaustible well
with buckets attached and strong straps,

स चरत्रा देघातन
निराहावान् कृणोतन ।
सिञ्चामहा अवटमुद्रिणं वयं
विश्वाऽहाऽदस्तमक्षितम् ॥
निष्कृताहावमवटम्

¹ According to Erkkara Raman Nambudiri, this mantra might have belonged to the Bāṣkala recension of the Ṛgveda.

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full of water, easy to bail.

(TS 4.2.5.5n-o)

सुवर्त्रसुवेचनम् ।
उद्रिणसिञ्चे अक्षितम् ॥

Six assistants get ready to pull the plough, while the adhvaryu recites:

- p. Poets harness the ploughs,
the yokes spread apart.
The wise are in the grace of the gods.
q. Harness the ploughs,
stretch the yokes apart,
sow seed here in the prepared womb.
When our chant meets with ready response,
the ripe grain will come close to the sickle.

(TS 4.2.5.5p-q)

सीरा युञ्जन्ति क्वयो
युगा वि तन्वेतु पृथक् ।
धीरा देवेषु सुज्ञया ॥
युनक्त सीरा वि युगा तनोत
कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असंज्ञो
नेदीय इत् सृण्या पक्वमाऽयत् ॥

The ploughing begins. The men pull the plough while the adhvaryu holds it and recites:

- r. The plough with pointed share,
propitious and with shiny handle,
turns up a cow, a sheep,
a plump and lusty girl,
a chariot frame with drive seat.
s. Prosperity—let our ploughshares turn up the
earth!
Prosperity—let the ploughmen approach the
draught animals!
Let Parjanya rain prosperity with honey and milk.
Śunā and Sīra! Grant us prosperity!

लाङ्गलं पवीरवम्
सुशेवम् सुमत्तिसम् ।
उद्रिणं कृषति गामर्दि
प्रफुल्लं च पीवरीम् ।
प्रस्थावद्रथवाहनम् ॥
शुनं नः फाला वि तुदन्तु भूमिम्
शुनं कीनाशा अभि यन्तु वाहान् ।
शुनं पूज्यो मधुना पयोभिः
शुनासीरा शुनमस्मात् धत्तम् ॥

Looking back at the furrows, he continues:

- t. Milker of wishes! Milk our wishes
for Mitra and Varuṇa, for Indra, for Agni,
for Pūṣan, for the plants, and for our offspring.
u. The furrow is annointed with ghee, with honey;
approved by the All-gods, by the Maruts,
full of power, swelling with milk.
Furrow! Turn towards us with milk!

(TS 4.2.5.5r-u)

कामं कामदुधे धुक्च
मित्राय वरुणाय च ।
इन्द्रायामये पूष्ण
ओषधीभ्यः प्रजाभ्यः ॥
धृतेन सीता मधुना समक्ता
विश्वेदेवैरनुमता मरुजिः ।
ऊर्जस्वती पयसा पिन्वमाना-
ऽस्मान्सीते पयसाऽभ्याववृत्स्व ॥

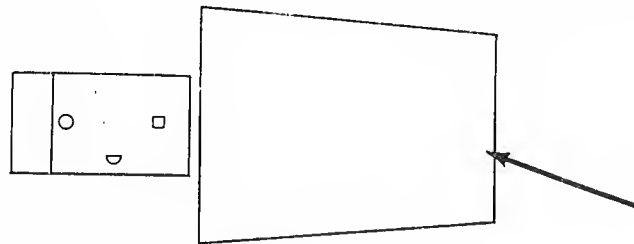
Three furrows are made from the tail to the head of the outlined bird, three from the northwest hip to the southeast shoulder, three from the southwest hip to the northeast shoulder, and three from the southern wing to the northern wing. The ploughing is always done in one direction, i.e., the men turn back to the next beginning point without ploughing. They always avoid the central point of the Agni Field.

PLATE 64
Ploughing the Field of Agni

"The plough with pointed share,
propitious and with shiny handle,
turns up a cow, a sheep,
a plump and lusty girl,
a chariot frame with drive seat."

(TS 4.2.5.5r)

The adhvaryu, assisted by helpers, ploughs the Field of Agni, so that it will be fertile and provide food for the bird. The plough is of the common type used by farmers all over Kerala.



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Then a mixture of "all herbs" (*sarvausadham*) is handed to the adhvaryu in the *sarvausadhapatra*. He strews seeds over the Field of Agni, following the furrows that have been ploughed. First he walks from the tail in eastern direction, reciting:

- a. The plants born
three generations before the gods,
I delight in these hundred and seven species
of brown ones.
- b. Mother! A hundred are your species,
a thousand are your shoots.
Thus, with hundredfold wisdom,
restore his health for me!
- c. With flowers and shoots,
with and without fruit,
like victorious stallions,
the plants are fully effective.
- (TS 4.2.6.1a-c)

या जाता ओषधयो
देवेभ्यस्त्रियुगं पुरा ।
मन्दासि वृश्नीमहः
शतं धामानि सस्र च ॥
शतं वो अम्न धामानि
सहस्रमुत वो रुहः ।
अथा शतक्रत्वो यूय-
मिमं मे अगदं कृत ॥
पुष्पावतीः प्रसूवतीः
फलिनिरफला उत ।
अथा इव सजित्वरी-
धीरुधः पारयिष्णवः ॥

Then he walks from the northwest hip to the southeast shoulder, reciting:

- d. Mothers! Goddesses! I summon you plants who
destroy disease, remove disease.
- e. In the *asvattha* tree is your seat,
in the *parṇa* tree your nest is made.
You will surely have a cow as your share
if you save this man.
- f. When I, restoring strength,
grasp these plants in my hand,
the spirit of the disease vanishes
as before one who captures it alive.
- (TS 4.2.6.1d-f)

ओषधीरिति मातरस्तद्वो देवीरुषं ब्रुवे ।
रपांसि विघ्नतीरित
रपश्चात्तयमानाः ॥
अथत्ये वो निषदनं पूर्णे वो वसतिः कृता ।
गोभाज इत् किलासथ
यत् सनवथ पूरुषम् ॥
यदहं वाजयन्मिमा ओषधीर्हस्ते आदधे ।
आत्मा यक्ष्मस्य नश्यति
पुरा जीवगुभो यथा ॥

He walks from the southwest hip to the northeast shoulder, reciting:

- g. When plants gather together,
like princes at an assembly,
the physician, destroyer of demons,
remover of disease, is called a sage.
- h. Restorer is your mother called,
and you are the preparers.
You are liquids with wings.
Restore whatever is diseased!
- i. Let one help the other!
Assist one another!
All you plants, in close accord
make this speech of mine come true!
- (TS 4.2.6.1g-i)

यदोषधयः सङ्गच्छन्ते
राजानः समिताविव ।
विप्रः स उच्यते भिषग्
रक्षोहाऽर्मीविचातनः ॥
निष्कृतिर्नाम वो माता-
ऽथा यूयं स्थ सेकृतीः ।
सुराः पतत्रिणीः स्थन
यदामयति निष्कृत ॥
अन्या वो अन्यामवव-
न्याऽन्यस्या उपावत ।
ताः सर्वा ओषधयः संविद्वाना
इदं मे प्रावेता वचः ॥

THE FIELD OF AGNI

And lastly he walks from the southern wing
in the northern direction, saying:

- k. Powers emerge from the plants
like cows from their pasture,
from those who shall save your wealth
and your life, man!
- l. They have climbed beyond all obstructions,
like a thief over a fence.
The plants have removed every disease of the body.
- m. Those who have mounted your self,
who have entered every limb,
may they drive away your disease
like a powerful intermediary.
- n. Disease! Fly off at once with the eagle,
with the blue jay,
with the rush of the wind!
Perish at once with the whirlwind!
- o. All the plants, with stallions
and with Soma,
full of vigor, full of power,
I have assembled for his recovery.
- (TS 4.2.6.1k-o)

उच्छुष्मा ओषधीनां
गावो गोष्ठादिवेरते ।
धनं सन्निव्यन्तीना-
मात्मानं तव पूरुष ॥
अति विश्वाः परिष्ठाः
स्तेन इव वृजमकमुः ।
ओषधयः प्राचुच्यु-
र्यत् किं च तनुवाऽरपः ॥
यास्त आतस्थुरात्मानं
या आविविष्टः परःपरः ।
तास्ते यक्ष्मं वि बोधन्ता-
मुग्रो मध्यमशीरिव ॥
साकं यक्ष्मं प्र पत
इयेनेन किंकिदीविना ।
साकं वातस्य ध्राज्या
साकं नश्य निहाक्या ।
अश्वावतीः सोमवती-
मूर्जयन्तीमुदोजसम् ।
आ वित्सु सर्वा ओषधी-
रस्मा अरिष्टतातये ॥

Next the adhvaryu flings clods of earth in the four directions, saying:

- a. Let him not injure us who created the earth,
who with true principles created the heavens,
and who created the great shining waters!
Which god shall we worship with oblation?
- b. Earth! Turn to us
with milk, during the ritual!
Let Agni, aroused, creep over your mantle.
- c. Agni! Whatever of you is pure,
shining and bright,
suitable for offering,
we carry to the gods.
- (TS 4.2.7.1a-c)

मा नो हिंसीजनिता यः पृथिव्या
यो वा दिवेऽस्यत्यधर्मा ज्ञानं ।
यश्चापश्चन्द्रा वृहतीर्जानं
कस्मै देवाय हविषा विधेम ॥
अभ्यावर्तस्व पृथिवि
यज्ञेन पयसा सह ।
वपां ते अग्निरिषितोऽव सपत्तु ॥
अग्ने यत् ते शुक्रं यच्चन्द्रं
यत् पूतं यज्ञियम् ।
तद्देवेभ्यो भरामसि ॥

He takes two clods of earth, saying:

- d. From here I take food and strength,
from the abode of order,
from the womb of immortality.

इपमूर्जमहमित आ दंद
ऋतस्य धाज्ञो अमृतस्य योनेः ।

He puts one on the Agni field:

Let it enter us, in cattle, in plants!

आ नो गोषु विशत्वोषधीषु

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and flings one away:

I abandon exhaustion, weakness, and disease.

(TS 4.2.7.2d)

Then the adhvaryu addresses the yajamāna:

Come Yajamāna!

जहामि सेदिमनिराममीवाम् ।

एहि यजमान ।

This is followed by the tracing and digging of the *cātvāla* trench north of the northern boundary of the Great Altar Space (see Figure 19). The adhvaryu takes some earth from there, carries it to the uttaravedi, puts it there, and makes a small elevation, called the uttaravedi's navel (*uttaranābhi*). This is done three times with mantras and once without. The mantras are:

- a. You are the home of wealth for me.
You are the home of the afflicted for me.
Protect me when I am oppressed!
Protect me when I am afflicted!
- b. May Agni named Nabhas know!
- c. Agni Aṅgiras! You who are in this earth,
come with the name Long Life!
Whatever your unblemished name, ritual, relevant,
with that I deposit you.
- d. (Similar, for the second and third deposition,
with "second" and "third" earth, respectively.)
- e. You are a lioness. You are a buffalo.
- f. (*flattening the ground*) Extend wide,
let the ritual patron extend wide (in power) for
you!
- g. (*striking the ground with the sphya*) You are firm.
- h. Be pure for the gods!
Be bright for the gods!

(TS 1.2.12.1a-2n)

In the Agnicayana, the adhvaryu follows this up by scattering sand over the Field of Agni, and reciting:

- e. Agni! You have glory and power.
Your rays shine powerfully, you splendid god!
Poet! With your lofty beams you give
praiseworthy strength to your worshipper.
- f. Agni! As ruler spread among the creatures!
Immortal One, extend riches to us!
You are resplendent with a beautiful form.
Scatter splendid riches.

अग्ने तव श्रवो वयो महि
आजन्त्यर्चयो विभावसो ।
बृहन्नानो शवसा वाज-
मुक्थ्यं दधासि दाशुषे कवे ॥
इरज्यन्ने प्रथयस्व जन्तुभि-
रस्मे रायौ अमर्त्ये ।
स दर्शितस्य वपुषो वि राजसि
पूणक्षि सानसि रयिम् ॥

FOUNDATION OF THE ALTAR

- g. Son of strength! Knower of everything!
Honored by our prayers, take delight in our best
praises!
Those who possess wonderful protection and excellent birth
have placed food in you abounding in seed.
- h. With pure splendor, with bright splendor,
with undiminished splendor, you come to light,
Like a son attending to his parents
you protect and fill up both worlds.
- i. For favor men have honored Agni,
the righteous bull, common to all men.
You Divine One, ready to hear, pervading,
generations of men invoke with their song.
- k. You provide the discernor arranger of ritual,
master of great solicitude,
the winning priest, wise in rites
who is the gift of the Bhṛgu tribe.

(TS 4.2.7.2e-3k)

ऊर्जो नपाज्जातवेदः सुशस्तिभि-
र्मन्दस्व धीतिर्महितः ।
त्वे इपः सं दधुर्भूरिरेतस-
श्चित्रोतयो वामजाताः ॥
पावकवर्चाः शुक्रवर्चा
अनून्वर्चा उदियिषि भानुना ।
पुत्रः पितरां विचरन्नुपाव-
स्युभे वृणक्षि रोदसी ॥
क्रतावानं महिषं विश्वचर्षणि-
मग्निं सुम्नायं दधिरे पुरो जनाः ।
श्रुत्कर्णं सुप्रथस्मं त्वा गिरा
दैव्यं मानुषा युगा ॥
निष्कर्तारं ध्वरस्य प्रचेतसं
क्षयन्तं राधसे महे ।
राति भृगूणामुशिजं कुबिक्रतुं
पूणक्षि सानसि रयिम् ॥

Finally the adhvaryu puts pebbles (*śarkara*) in the trenches. He consecrates them together with the yajamāna, reciting TS 4.2.7.4/ (as above, page 340). While the adhvaryu pours water from a pitcher around the outline of the bird, the Ignorant Priest (*avidvān*) appears, the yajamāna holds his hand and hands him a cloth (*vastram*) in payment for his forthcoming services. The adhvaryu scatters sand over the Field of Agni, reciting TS 4.2.7.4m (above page 340). It is now 2:45 p.m. and the setting up of the *agnikṣetra* is complete.

Fourth Day: April 16, 1975

EPISODE 12

The Foundation of the Altar

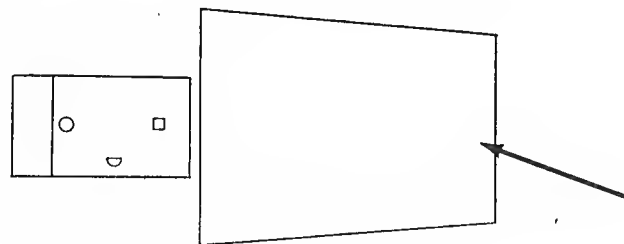
YAJAMĀNA AND ADHVARYU leave the Field of Agni and go to the Old Hall to fetch a number of things that will be buried under the first layer of the altar: bunches of *darbha* grass and *dūrvā* grass; milk, ghee, and curds mixed with honey; twelve small pots, six male (*kumbha*) and six female (*kumbhī*); rice for Brhaspati, god of wisdom; thirteen pieces of gold; a pitcher of water; a lotus leaf; the golden breastplate (*rukma*) that was used at the consecration (page 323); two ladles made of *kārṣmarya* wood; *avakā* plants; a wooden representation of a tortoise (*kūrma*: 1975 was the first time that no live tortoise was used); mortar and pestle; the all-herb mixture (*sarvausadha*); the three *ukhā* pots; and the five animal heads. They

PLATE 65
Putting Earth in the Center

"Agni Aṅgiras! You who are in this earth,
come with the name Long Life!
Whatever your unblemished name, ritually relevant,
with that I deposit you."

(TS 1.2.12.1c)

After digging the cātvāla trench on the northern boundary of the Great Altar Space (mahāvedi), the adhvaryu returns to the center of the Field of Agni with the wooden sword (sphyā) and some earth from the cātvāla. He deposits the earth in the center, while the ya-jamāna touches it. He does this three times with the mantra, and once without. The agnīdh sits on the left, and in the foreground is a peg, used to mark the location of the center.



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return with all these items in large clay pots which they put down in the area north of what will be the bird-shaped altar. Some of the objects are referred as *iṣṭakā*, "brick" (e.g., the *avakā*); all are regarded as Agnis, "fires."

The *adhvaryu* dips twenty-two bundles of *darbha* grass in milk and sprinkles all the Agnis, reciting:

I sprinkle the lovable Agnis with Agnis
(BSS 10.27:26.8-9) अग्नीन्वोऽग्निभ्यो जुष्टान्प्रोक्षामि ।

He then dips them in ghee and sprinkles the Agnis, reciting:

Agni is kindled with Agni,
the wise young lord of the house
bearing the oblation,
with the ladle in his mouth.
(TS 1.4.46.3I) अग्निनाग्निः समिध्यते
कृविर्गृहपतिर्युवा ।
हव्यवाङ् जुहोत्यः ॥

A helper (actually, the *brāhmaṇacchamsin*) brings the white horse. The *adhvaryu* leads it onto the Field of Agni from the tail's side, reciting:

He has overcome every battle, every enemy,
so says Agni and so says Soma.
Bṛhaspati and Savitr say that of me.
Pūṣan placed me in the world of good action.
(TS 4.2.8.1a) अभ्यस्थाद्विश्वाः पृथन्ना अराती-
स्तदभिरोह तद् सोमं आह ।
बृहस्पतिः सविता तन्म आह
पूषा मांऽधात् सुकृतस्य लोके ॥

The horse walks across, being pulled by the same assistant, now from the other side in the eastern direction, while the *adhvaryu* recites:

When first you cried at birth,
arising from the ocean, or from the earth;
like the wings of the eagle, the limbs of the gazelle.
that birth of yours is praised, stallion!
(TS 4.2.8.1b) यदक्रन्दः प्रथमं जायमान
उद्यन्तसमुद्रादुत वा पुरीषात् ।
इयेनस्य पक्षा हरिणस्य बाहू
उपस्तुतं जनिम तत् ते अवेन् ॥

The *adhvaryu*, touching his heart with his right hand, recites TS 5.7.9.1a-b and 5.7.8.1a as at the beginning of the construction of the new domestic altar (page 339) and at the beginning of the setting up of the Agni Field (page 386). Then he touches the white horse, steps on the *aindrī* brick, and recites:

1. This the gathering of the waters,
the abode of the ocean.
Let your darts burn somebody else!
Purify us, be friendly to us!
अपासिदं न्ययनम्
समुद्रस्य निवेशनम् ।
अन्यं ते अस्मत् तपन्तु हेतयः
पावको अस्मभ्यं शिवो भव ॥

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m. Homage to your heat, your radiance!
Let there be homage to your flame!
Let your darts burn somebody else!
Purify us, be friendly to us!
(TS 4.6.1.2I-m) नमस्ते हरसे शोचिपे
नमस्ते अस्त्वचिपे ।
अन्यं ते अस्मत् तपन्तु हेतयः
पावको अस्मभ्यं शिवो भव ॥

The items that have been brought are now about to be buried under the altar, all within the area of the *ātman* or "self," the largest square within the bird-shaped altar (see Figures 7, 24, and 25). In the meantime, helpers have already put down some of the bricks of the first layer, especially in the outlying areas, away from the *ātman*. This is not the ritual piling of the first layer: it is merely the physical deposition of the bricks. They are "piled" later when they are consecrated ritually and in the proper order by the *adhvaryu* together with the *yajamāna*.

In order to obtain an idea of the various spots where the Agnis will be buried, it is necessary to know where the bricks are going to be piled, for the *adhvaryu* obviously has this in mind. The bird-shaped altar will be piled from five layers (Sanskrit: *citi*; Malayalam: *paṭavi*), the first four of two hundred bricks each, and the fifth of two hundred and five bricks. The bricks are of various sizes and shapes, as we have seen before (Figure 9). On the fourth through the eighth ritual day, each day one layer of bricks will be consecrated. From the second layer onwards, the bricks will be physically deposited, in any order, by helpers on the day preceding the day on which they will be ritually consecrated in the specified order. Because of the combination of the third and the fourth days on April 16, the bricks of the first layer are deposited and consecrated on that same day. The bricks of the first layer could not be deposited earlier in any case, as there are so many items to be buried under it.

There is one pattern of bricks for the first, third, and fifth layers; and another for the second and forth layers. In this way, bricks are made to cover the boundaries between bricks on the lower layer. With the exception of the vertical passage at the center, the interstices between bricks are never above or under the interstices between bricks in the next layer. The same principle underlies the piling of the domestic altar, without exception, as we have seen (page 338).

On each layer, some bricks are consecrated with individual mantras and in a specific order; they fall into groups with specific names, and after each group has been consecrated with the specific mantras, the bricks are consecrated in the same order for a second time with With That God (*tayādevata*, TS 4.2.4.4I) and for a third time with Pouring Milk (*sūdadohasa*, TS 4.2.4.4o). The remaining bricks are space fillers (*lokampṛṇa*), and are consecrated in any order, and each with the mantra Fill Space (TS 4.2.4.4 n). Afterwards, the space fillers are consecrated for a second time, with With That God, and for a third time, with Pouring Milk. To keep track of this threefold consecration, each brick is marked by a helper, generally the *pratiprasthātā*,

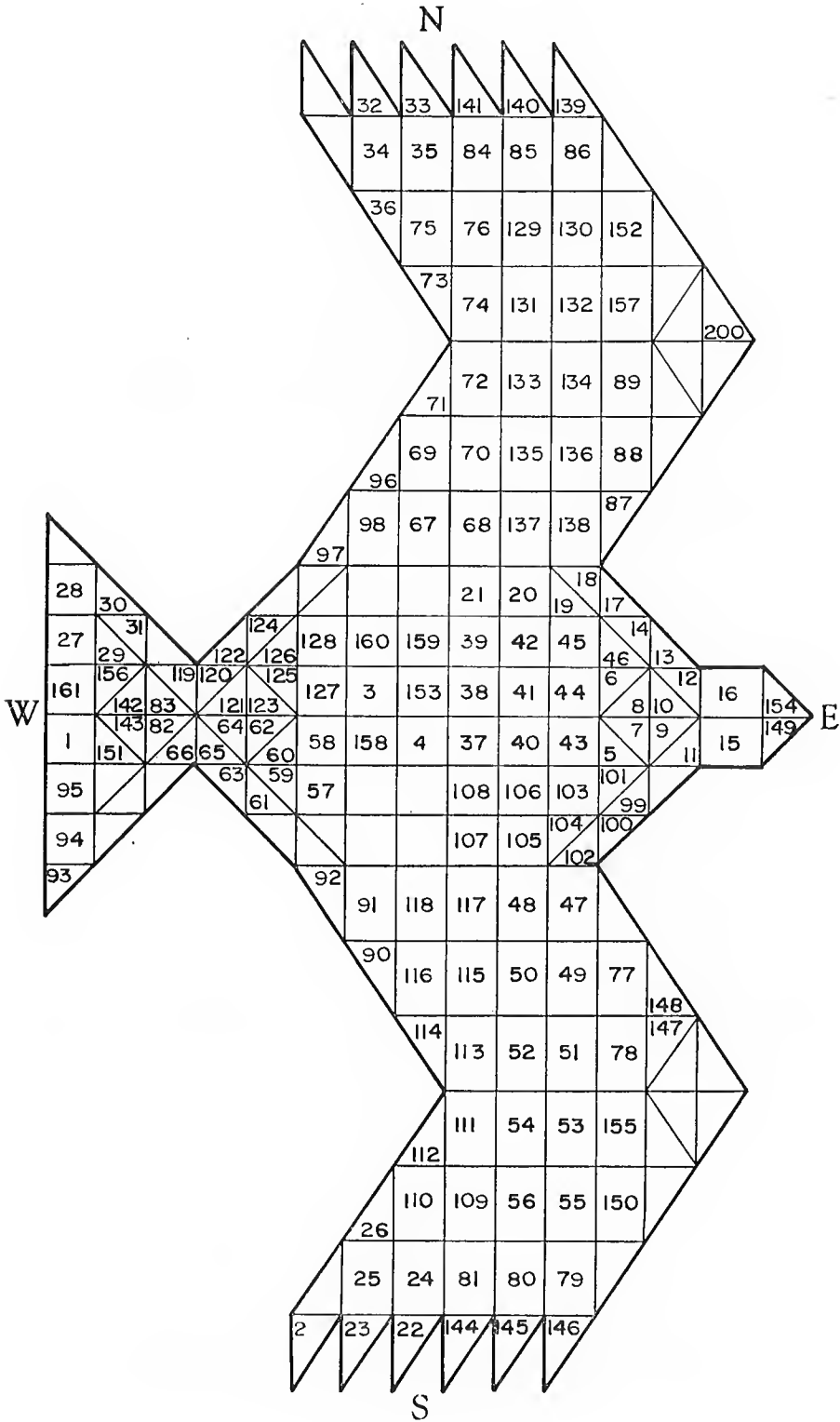


Figure 24—Order of Bricks in the first Layer

with a dot of white paste, for each mantra, so that the brick first has one, then two, and finally three dots on it.

In the first layer, the first one hundred and sixty bricks are consecrated with specific mantras and in a specific order; the remaining forty are space fillers, but the first and the last are also fixed. Figure 24 gives the prescribed order, the shape, and the location of the bricks of the first layer. Table 6 provides their names, either individually or of the groups they belong to.

In principle, each brick is consecrated by the adhvaryu on behalf of the yajamāna. Actually, both yajamāna and adhvaryu touch the brick and recite the prescribed mantra together.

NAMES OF BRICKS IN THE FIRST LAYER

Number	Name of Bricks	Number of Bricks
1	Aindrī, "for Indra"	1
2	Vibhakti, "share"	1
3	Maṇḍala, "circle"	1
4	Retaḥsic, "seed discharging"	1
5-16*	Skandhya, "shoulder"	12
17-36	Apasya, "watery"	20
37-86	Prāṇabhṛt, "supporting exhalation"	50
87-98	Saṃyat, "stretch"	12
99-148	Apānabhṛt, "supporting inhalation"	50
149-153	Mukham, "face"	5
154-158	Aṅgam, "limb"	5
159	Prājāpatya, "for Prajāpati"	1
160	Rṣabha, "bull"	1
161-200	Lokampṛṇa, "space filler"	40
		200

* 15-16 are called Saṃyānī, "way."

TABLE 6

There are five types of bricks used in the first layer (and also in the third, and, with slight modification, in the fifth). We have already seen their names and numbers (Table 3, page 202). With the help of Figure 24, the reader may verify the distribution of these types (pañcami, sapāda, adhyardha, pañcamyardha, and adhyardhārdha) over the layer (which is relatively simple, unlike the second or fourth layer). A hint for those who wish to undertake this exercise: the two sapāda bricks are in the neck of the bird.

The area of the bricks, and the total area of the layer, are given in Table 7.

PLATE 66

Keeping Track of the Consecration

All the bricks of the altar will be consecrated with specific mantras, generally three for each brick: the first mantra is a specific mantra, in general different for each brick; the second and third are the same for all bricks, viz. With That God (*tayādevata*) and Pouring Milk (*sūdadohasa*), respectively. The order in which most bricks are consecrated is complex, as a glance at the diagrams in Figures 24, 26, 37, 38 and 39 will show. To keep track of the consecration, a helper puts a dot of white paste on each brick for each mantra. Each brick will therefore receive first one, then two, and finally three marks on it.



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AREA OF BRICKS IN THE FIRST, THIRD, AND FIFTH LAYERS

	Number	Area Per Brick	Area
pañcami	38	1	38
sapāda	2	1.25	2.5
adhyardha	56	1.5	84
pañcamyardha	60	.5	30
adhyardhārdha	44	.75	33
			187.5

TABLE 7

The total area of the altar (viz., of its first, third, or fifth layers; but also of its second or fourth, as well shall see: page 453) is 187.5 square aratnis, which is 7 1/2 times 25. So in spite of the complex sizes of their bricks, the Nambudiris preserve the tradition that the altar area should be 7 1/2 times a square puruṣa (cf. pages 65–66; and Seidenberg in Volume II, page 96).

As will be seen from Figure 24, the ātman, “body” or “self” of the bird consists entirely of squares and half squares. The Agnis will be buried under this ātman in specific spots, as illustrated in Figure 25.

The first Agnis that are buried are the male and female pots. The adhvaryu takes a kumbha in his right hand, a kumbhī in his left, and puts a piece of gold in each. Then he goes with the yajamāna to the spot marked “A” in Figure 25 and buries them in a hole in the ground, which was made beforehand. He takes care that the male kumbha pot is closer to the center of the altar and the kumbhī pot further away from it. Yajamāna and adhvaryu then touch the pair with their hands and recite a pair of mantras:

- a. Those of a golden color, pure, and purifying;
in whom Kaśyapa was born, in whom Indra;
who of many forms conceived Agni as an embryo—
let these waters be gentle and pleasant to us!
- b. Among whom king Varuṇa goes
observing the truth and falsehood of man;
who, dripping honey, are pure and purifying—
let these waters be gentle and pleasant to us!

(TS 5.6.1.1a–b)

हिरण्यवर्णाः शुचयः पावका
यासु जातः कश्यपो आस्विन्द्रः ।
अग्निं या गर्भे दधिरे विरुपा-
स्ता न आपः शस् स्योना भवन्तु ॥

यासां राजा वरुणो याति मध्ये
सत्यानुते अवपश्यन्नानाम् ।
मधुश्रुतः शुचयो याः पावका-
स्ता न आपः शस् स्योना भवन्तु ॥

They bury the second pair at “B”, touch them, and recite:

FOUNDATION OF THE ALTAR

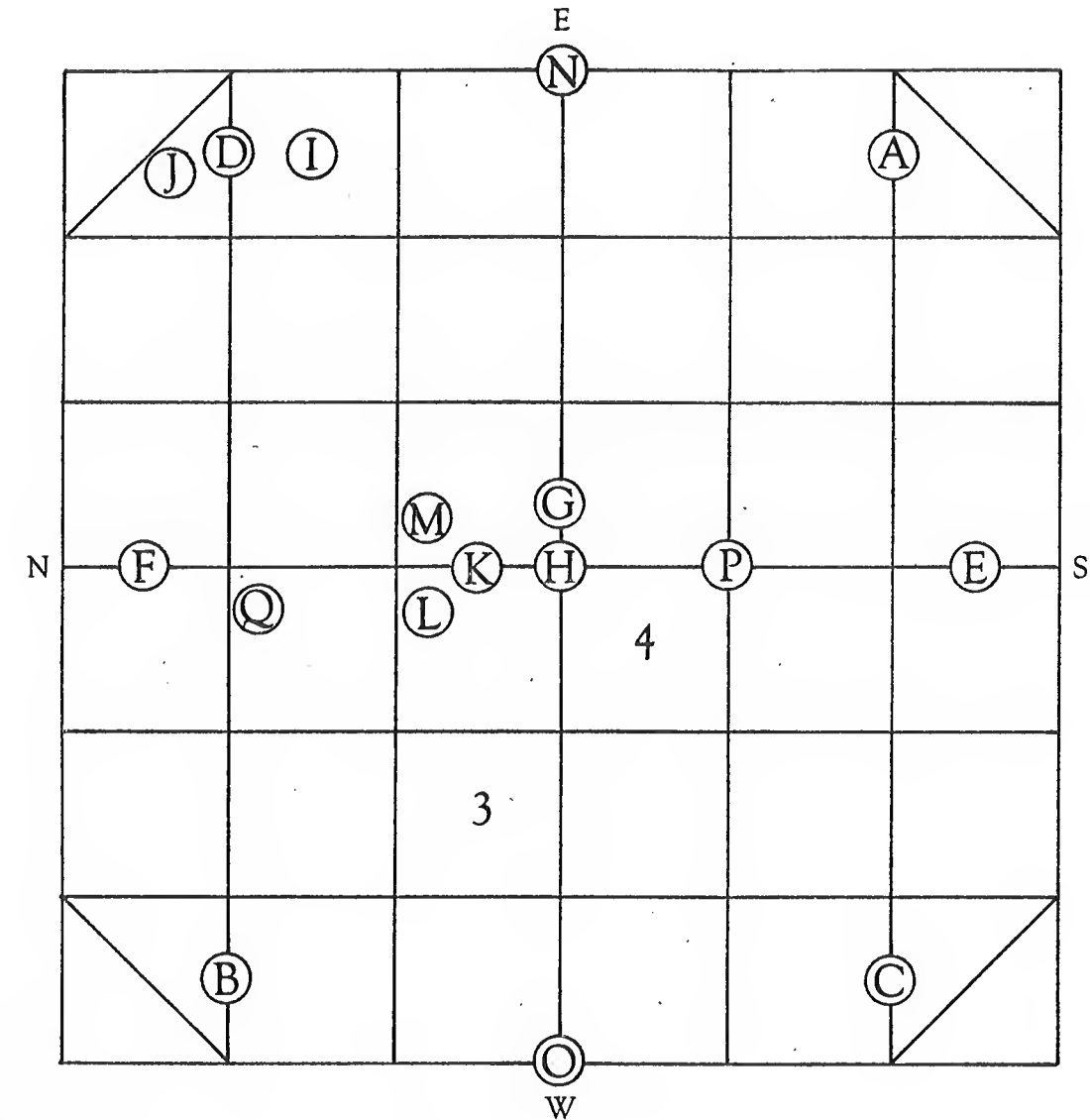


Figure 25—“Agnis” Buried under the Ātman

- c. Out of whom in heaven the gods make food,
who are in many places in the sky,
who wet the earth with their milk—
let these pure ones, the waters, be gentle and
pleasant to us!
- d. Waters! With a friendly eye, gaze on me!
With a friendly body, touch my skin.
I invoke all the Agnis who sit in the waters.
Grant to me radiance, strength, and power!

(TS 5.6.1.1c–d)

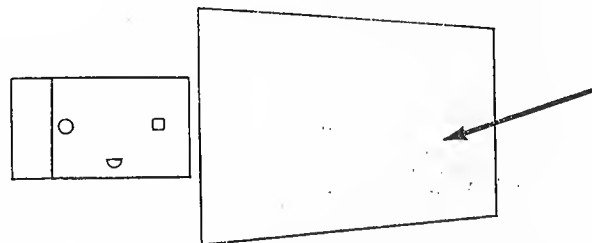
यासां देवा दिवि कृण्वन्ति भक्षं
या अन्तरिक्षे बहुधा भवन्ति ।
याः पृथिवीं पश्यन्तन्दन्ति शुक्ला-
स्ता न आपः शस् स्योना भवन्तु ॥

शिवेन मा चक्षुषा पश्यताऽऽपः शिवयो
तनुवोप स्पृशतु त्वचं मे ।
सर्वीं अग्नीशरंस्सुषदो हुवे वो
मयि वर्चो बलमोजो नि धत्त ॥

PLATE 67

Burying Male and Female Pots

In general, pots are female. However, under the altar of the Agnicayana six pairs of male and female pots are buried. The unmarked pots are male; the female pots are marked with two breasts each. Here a helper, outside the outline of the bird, hands the adhvaryu, who sits within, a piece of gold. The adhvaryu is about to put this in one of the pair of pots in front of him. The male pot in front of him is partly visible, the female pot is hidden behind a much larger vessel. The other five pairs are awaiting their turn, also outside the outline of the bird altar. To the extreme right is the ukhā pot, which will also be buried under the altar.



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They bury the third pair at "C," touch them, and recite:

- e. Since formerly going forth together
you roared (*anadata*) when the dragon was slain,
therefore you are named roarers (*nadyah* "rivers").
These are your names: Rivers!
- f. Since sent forth by Varuṇa,
you quickly leaped together,
therefore Indra obtained (*apnot*) you as you were
going.
Therefore you are waters (*āpah*).
(TS 5.6.1.2e-f)

यदः संप्रयुती-
रहावनं दत्ता हते ।
तस्मादा नद्यो नामं स्थ
ता वो नामानि सिन्धवः ॥
यत् प्रेषिता वस्त्रेण
ताः शीर्षं समवल्गता ।
तदांमोदिन्द्रो वो यती-
स्तस्मादापो अनु स्थन ॥

They bury the fourth pair at "D", touch them, and recite:

- g. Flowing against your will,
Indra restrained you (*avivarata*) by his powers.
Divine ones! Therefore the name water (*vār*)
is proper for you.
- h. One god stepped into them,
flowing as they desired:
"The great ones have exhaled (*udāniṣuḥ*)."
Therefore they are called water (*udaka*).
(TS 5.6.1.3g-h)

अपकामं स्यन्दमाना
अवीवरत वो हिकम् ।
इन्द्रो वः शक्तिभिर्देवी-
स्तस्माद्वाणीमं वो हितम् ॥
एको देवो अप्यतिष्ठत्
स्यन्दमाना यथावशम् ।
उदानिषुर्देहीरिति
तस्मादुदकमुच्यते ॥

They bury the fifth pair at "E," touch them, and recite:

- i. The waters are excellent. The waters are ghee.
These waters bear Soma and Agni.
May their strong satisfying juice, mixed with
honey,
come to me with breath, with radiance!
- k. Then I see or hear.
To me comes a roar; to me voice.
I believe I partook of immortality,
when, gold-colored ones, I enjoyed you.
(TS 5.6.1.3i-k)

आपो भद्रा घृतमिदाप आसु-
रमीषोमौ बिभ्रत्याप इत् ताः ।
तीव्रो रसो मधुपृष्ठांमरंगम
आ मां प्राणेन सह वर्चसा गन ॥
आदित् पयसाभ्युत वां शृणोम्या
मा वोषो गच्छति वाङ्मन आसाम् ।
मन्ये भेजानो अमृतस्य तर्हि
हिरण्यवर्णा अतृपं यदा वः ॥

They bury the sixth and last pair at "F," touch them, and recite:

- l. Waters! You are the granters of health.
Grant us strength to see great joy!
- m. The most auspicious essence that you possess,
grant to us here,
like eager mothers!

(TS 5.6.1.4l-m)

आपो हि धा मयोभुव-
स्तानं ऊर्जे दधातन ।
महे रणाय चक्षसे ॥
यो वः शिवतमो रस्-
स्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥

FOUNDATION OF THE ALTAR

They bury the rice for Bṛhaspati, adding a piece of gold, a small distance to
the east of the center, at "G," reciting:

Repose in heaven! Array yourself in the sky!
Flourish across the earth!
You are holy splendor. For holy splendor, you.
(TS 5.6.1.5o)

दिवि श्रयस्वान्तरिक्षे यतस्व
पृथिव्या सं भव
ब्रह्मवर्चसमसि ब्रह्मवर्चसाय त्वां ॥

The twelve pots and the Bṛhaspati rice are then further consecrated with
With That God and with Pouring Milk.

The Agnicayana sequence is now interrupted for some rites that belong
to the animal sacrifice, and that also occur in the Agniṣṭoma. They are con-
cerned with the uttaravedi. Standing at the center, the adhvaryu sprinkles
the altar ground with waters called *indraghoṣavati* ("having Indra's roar"),
toward the north on the eastern side (1), toward the east on the southern
side (2), toward the north on the western side (3), and toward the east on
the northern side (4), with the following four mantras, respectively:

Let Indra's roar, together with the Vasus,
protect you in the east!
Let the swift one of mind, together with the Fathers,
protect you in the south!
Let the sage, together with the Rudras,
protect you in the west!
Let Viśvakarman, together with the Ādityas,
protect you in the north!
(TS 1.2.12.2i)

इन्द्रघोषस्त्वा वसुभिः
पुरस्तात् पातु ।
मनोजवास्त्वा पितृभि-
र्दक्षिणतः पातु ।
प्रचेतास्त्वा रुद्रेः
पश्चात् पातु ।
विश्वकर्मा त्वाऽऽदित्यै-
रुत्तरतः पातु ।

This is followed by five āghāra oblations of ghee, diagonally across the
uttaranābhi, and accompanied by five mantras:

You are a lioness destroying enemies,
svāhā!
You are a lioness granting beautiful children,
svāhā!
You are a lioness granting increase of wealth,
svāhā!
You are a lioness winning the favor of the Ādityas,
svāhā!
You are a lioness. Bear the gods to god-minded
yajamāna!
Svāhā!
(TS 1.2.12.2k)

सिंहारसि सपत्नसाही
स्वाहा ।
सिंहारसि सुप्रजावनिः
स्वाहा ।
सिंहारसि रायस्पोपवनिः
स्वाहा ।
सिंहारसादित्यवनिः
स्वाहा ।
सिंहारस्या वह देवान देवयुते
यजमानाय
स्वाहा ॥

At each svāhā, the yajamāna pronounces his tyāga:

This is for the uttaravedi, not for me!

उत्तरवेदये इदं न मम

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The adhvaryu removes the juhū, with a piece of gold that was tied to its end, reciting:

For beings, you!

(TS 1.2.12.2l)

भूतेभ्यस्त्वा ।

The rites near completion when the adhvaryu places three paridhi "enclosing" sticks on the west, south, and north side of the uttaranābhi, reciting:

You possess all life. Make the earth firm!
You rest solid. Make the sky firm!
You rest unshakeable. Make heaven firm!

(TS 1.2.12.2m)

विश्वायुरसि पृथिवीं दृ॒ष्ट॒ह ।
ध्रुवक्षिदस्यन्तरिक्षं दृ॒ष्ट॒ह ।
अच्युतक्षिदसि दिवं दृ॒ष्ट॒ह ॥

Finally he throws some grasses and hair on the uttaranābhi, reciting:

You are the ash of Agni,
you are the mud of Agni!

(TS 1.2.12.2n)

अग्नेर्भस्मास्य-
मेः पुरीषमसि ।

PLATE 68 During all these rites, helpers continue to place bricks on the outlying areas of the Agni field.

We return to the Agnicayana rites. The adhvaryu places the lotus leaf in the center, at "H" point of Figure 25, reciting:

You are the back of the waters, the womb of Agni,
the ocean overflowing on both sides.
Growing to greatness like the lotus,
spread out in breadth over the expanse of heaven!

(TS 4.2.8.1c)

अपां पृष्ठमसि योनिरेमेः
समुद्रमभितः पितृमानम् ।
वर्धमानं सह आ च पुष्करं
द्विदो मात्रया वरिणा प्रथस्व ॥

This is followed by With That God and Pouring Milk.

At this point the udgātā enters the picture, and with him the chants of the Sāmaveda. He stands west of what will be the tail, against the northern post of the eastern door of what will be the havirdhāna shed. From this position he will sing many of the Jaiminiya chants that characterize the Nambudiri Agnicayana. All references are to the manuscript that Itti Ravi Nambudiri placed at our disposal (see the note on the Jaiminiya, above, pages 276-278). This is the first chant:

huve hā yī huve hā yī heṣāyā/ brahma jajñānām prāthāmaṃ purāstāt/
vi simatās suruco vena ā vāt/ sa budhnyā upamā asya vāyīṣṭhāh/
sataś ca yonim āsātāś ca vīvaḥ/ huve hā yī huve hā yī heṣāyā au ho
vā/ e ṛtam amṛtam e ṛtam amṛtam e ṛtam amṛtam/

(GG 33.9.2)

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This chant is characterized by meaningless stobhas such as: *huve hā yī huve hā yī heṣāyā* (though *have* means "I call") and *auhovā*; as well as meaningful stobhas such as: *ṛtam amṛtam*, "immortal order." It is based upon a cryptic mantra from the Atharvaveda, which also occurs in the Taittirīya Saṃhitā:

Born as brahman first in the east,
Vena has shone out of the glimmering horizon.
He has revealed its highest and lowest positions,
the womb of being and nonbeing.

(AV 4.1.1 = TS 4.2.8.2d)

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्
वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्टाः
सतश्च योनिमसंतश्च चिवः ॥

The udgātā continues with another chant:

satyom/satya ho yī satya ho yī satya hā ā vu vā/ ē suvar jyotiḥ

(AG 25.24)

This consists entirely of stobhas, including *satyam*, "truth," and ends: *suvar jyotiḥ*, "heaven light" (see Table 15, page 533).

At the same time, the adhvaryu has placed the golden breastplate (rukma) north of the lotus leaf, reciting the same mantra (TS 4.2.8.2d) upon which the first chant was based. This is followed by five ghee oblations, which occur also in the Agniṣṭoma, but which the Adhvaryu makes on the breast plate, in the Agnicayana, as he recites five mantras:

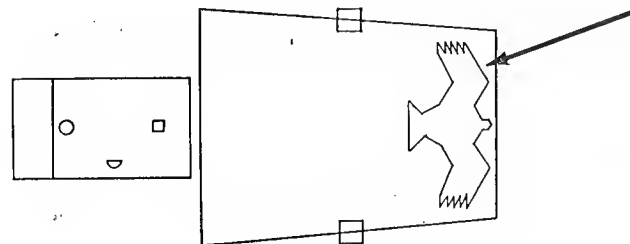
- Assume your countenance broad like a net!
Come like a powerful king with his retinue!
Casting your swift net, you shooter,
strike the demons with your burning arrows!
- Your whirling flames fly swiftly.
Follow them with daring, glowing.
Agni! Shoot winged flames with your tongue.
Unrestrained, release your missiles of fire every-
where!
- Send out your spies! Swift,
be the undeceived protector of our clan.
Who from far away and from nearby wishes evil
upon us,
Agni, let him not dare your course.
- Agni! Stand up! Extend yourself!
You of piercing light! Burn down our enemies!
Burning one! Who has done evil to us,
burn him down like dry grass.
- Rise up! Drive them away!
Reveal your divine power away from us! Agni!
Loosen the strung bows of those quickening
sorcery!

कृणुष्व पाजः प्रसितिं न पृथ्वीं
याहि राजेवामवा इमेन ।
तृप्वीमनु प्रसितिं दृणानो-
ऽस्तांसि विध्यं रक्षसत्पिष्टैः ॥
तवं भ्रमासं आशुया पतन्त्य-
नुस्पृश धृपता शोचुचानः ।
तपूष्यमे जुह्वां पतङ्गा-
नसन्दिता वि सृज विष्वगुक्ताः ॥
प्रति स्पृशो वि सृज तृणितमो
भवां पायुर्विशो अस्या अदवधः ।
यो नो दूरे अवशस्तो यो अन्य-
मे साकिष्टे व्यथिरादधर्षित ॥
उदमे तिष्ठ प्रत्याऽऽतनुष्व
न्यमित्रा ओषतात् तिग्महेते ।
यो नो अरातिः समिधान चक्रे
नीचा तं धक्ष्यतसं न शुष्कम् ॥
ऊर्ध्वो भव प्रति विध्याध्यस्-
दाविष्कृणुष्व देव्यान्वमे ।
अव स्थिरा तनुहि यातुजुनां

PLATE 68

The Bricks of the First Layer

While other ceremonies take place, the bricks of the first layer continue to be put down. Afterwards they will be consecrated.



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Crush our enemies, be they relatives or not! जामिमजोमिं प्र मृणीहि शत्रून् ॥
(TS 1.2.14.1a-2e)

At each svāhā the yajamāna says his renunciation:

This is for Agni, not for me! अग्नये इदं न मम

The adhvaryu then places the golden man (hiraṇmayapuruṣa) upon the lotus leaf. This is accompanied by:

- | | |
|---|---|
| e. The golden germ rose in the beginning.
Born, he was the single lord of creation.
He supported the earth and the sky.
What god shall we worship with oblation? | हिरण्यगर्भः समवर्तताम्रे
भूतस्य ज्ञातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुत्तमां
कस्मै देवाय हविषा विधेम ॥ |
| f. A drop fell on the earth and the sky,
on this womb of his and on his first one.
A drop wandering over his third womb,
I offer for each of the seven priestly functions. | दृप्सश्चस्कन्द पृथिवीमनु द्या-
मिमं च योनिमनु यश्च पूर्वः ।
तृतीयं योनिमनु सञ्चरन्तं
दृप्सं जुहोम्यनु सप्त होत्राः । |
- (TS 4.2.8.2e-f)

This is followed by two recitations of With That God, and two of Pouring Milk: one each for the golden plate and one each for the golden man. At the same time, the udgātā chants a long sequence of sāmans, which continues throughout some of the subsequent rites. There are four parts:

I. The first is called the Great Chant (mahāsāman);

hā bu ho hā yi (3 x) | antarikṣāt suvar divan jaganma (3 x) parāt paramair ayantā (3 x) | au ho vā hā vu vā | ē yajño divo mūrddhā devam ādano gharma jyotiḥ | hā bu ho hā yi (3 x) | antarikṣāt suvar divan jaganma (3 x) parāt paramair ayantā (3 x) | divomūrddhānam samairayaddho ye ho vā | yaśo gharma jyotiḥ | yaśas samairayaddho ye ho vā | tejo gharma jyotiḥ | tejas samairayaddho ye ho vā | suvar gharma jyotiḥ | suvas samairayaddho ye ho vā | jyotir gharma jyotiḥ | jyotis samairayaddho ye ho vā | gharma gharma gharma jyotiḥ | hā bu ho hā yi (3 x) | antarikṣāt suvar divan jaganma (3 x) parāt paramair ayantā (3 x) | au ho vā hā vu vā | ē ilā yācchāhas kṛti yāccha | ē mano mahimānam yaccha | ē tviṣimojo yāccha | ē āyuh prāṇa yāccha | ē cakṣuśrotram yāccha | ē prajāṃ varco yāccha | ē paśūn viśam yāccha | ē brahmakṣatram yāccha | ē suvar jyotir yaccha | hā bu ho hā yi (3 x) | antarikṣāt suvar divan jaganma (3 x) parāt paramair ayantā (3 x) | yaj jāyathā apūrvāyā | maghavan vṛtrahathāya | tat prthivīm aprāthāyah |

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tad astabhñā utā dāyivām | hā bu ho hā yi (3 x) | antarikṣāt suvar divan jaganma (3 x) parāt paramair ayantā (3 x) | au ho vā hā vu vā | ē tejo gharma samkriṣṭante śiśūmatir vāyu gopās tejasvatir marudbhir bhūvanāni cakraduḥ | iḥ iḥ |

(AG 25.7, based upon JA 107.50; cf. RV 8.89.5)

Apart from stobhas, this chant contains recurrent phrases such as “we have gone from sky to heaven, from the high to the higher.”

II. The next is a series of seven songs, based upon the Puruṣa Hymn, but with changes in the order of verses, and some unexpected changes in the text:

u hu vā hā bu (3 x) sahasrasirṣā puruṣaḥ | sahasrākṣas sahasrāpāt | sa bhūmim sarvato vārtvā | atyatiṣṭhad dasaṃgulām | u hu vā hā bu (2 x) u hu vā hā vu vā | iḥ iḥ |
(AG 9.1, based upon JA 107.26; cf. RV 10.90.1)

u hu vau ho vā (3 x) | tripād ūrdhva udait puruṣaḥ | pādo syehābhavat punaḥ | tathā viṣvaḥ vyakrāmāt | aśanānaśane ābhi | u hu vau ho vā (3 x) au ho vā | iḥ iḥ | u hu vau ho vā (3 x) au ho vā | sūvāḥ | u hu vau ho vā (3 x) au ho vā | iḥ |
(AG 9.2, based upon JA 107.27; cf. RV 10.90.4)

i hi yau ho vā (3 x) | puruṣa ēvedam sārvaṃ | yat bhūtam yacca bhāvāyām | pādosya sarvā bhūtāni | tripādasyāmṛtan dāyivi | i hi yau ho vā (3 x) au ho vā | iḥ iḥ | i hi yau ho vā (3 x) au ho va | jyōtiḥ | i hi yau ho vā (3 x) au ho vā | iḥ |
(AG 9.3, based upon JA 107.28; cf. RV 10.90.2,3)

ūrghā bu hā bu hā bu (3 x) | tāvānasya mahāyimā | tato jyāyāmsca pūruṣaḥ | utāmṛtatvasyeśānaḥ | yad annenātirohāti | ūrghā bu hā bu hā bu (2 x) ūrghā bu hā bu hā vu vā | iḥ iḥ |
(AG 9.4, based upon JA 107.29; cf. RV 10.90.3,2)

hā bu (3 x) tato virād ajāyata | virājo adhi pūruṣaḥ | sa jāto atyari-ccyāta | paścāt bhūmimatho puraḥ | hā bu (2 x) hā vu vā | iḥ |
(AG 9.5, based upon JA 107.30; cf. RV 10.90.5)

hā bu (3 x) yat puruṣeṇa havāyisā | devā yajñam atanvāta | vasanta ēśām āsidājyām | grīṣma idhmaś śaraddhāvāyih | hā bu (2 x) hā vu vā | iḥ |
(AG 9.6, based upon JA 107.31; cf. RV 10.90.6)

hā bu (3 x) saptāsyāsan paridhāyah | tris sapta samidhaḥ kārtaḥ | devā yad yajñan tanvānāḥ | abadhnan puruṣam havāyih | hā bu hā bu hā vu vā | iḥ |
(AG 9.7, based upon JA 107.32; cf. RV 10.90.15)

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III. The next piece consists of nine forest songs, full of magnificent stobhas:

u ha ha ha ha ha ū ha u ha ha ha ha ha ū (3 x) yad itas tanvo mama/ doṣā rasasya bhāyijire/ narāsaṃsena somāyina/ ahan tat punar ādāde/ yuṣmad apsarasas parāyi/ u ha ha ha ha ha ū ha u ha ha ha ha ha ū (2 x) u ha ha ha ha ha ū hā u ha ha ha ha hā vu vā/ ē suvar jyotiḥ//
(AG 12.1, based upon JA 107.35; cf. Staal 1961, 78–79)

hā bu (3 x) hā ū (3 x) kā hvā hvā hvā hvā hvā (3 x) hā ū (3 x) kā hvā hvā hvā hvā ū (3 x) yasyedamārajoyujāḥ/ tuje jane vanam suvaḥ/ hā bu (3 x) hā ū (3 x) kā hvā hvā hvā hvā hvā (3 x) hā ū (3 x) kā hvā hvā hvā hvā ū (3 x) indrasya rantiyām brhāt/ namasvar i lā//
(AG 12.2, based upon JA 107.36; cf. Staal 1961, 79)

hā bu (3 x) ho (3 x) o ho (3 x) ve ho (3 x) prajā dūtam ajijane i lā//
(AG 12.3)

hā bu (3 x) i lā (3 x) suvas suvas suvar jyotir jyotir jyotā au ho vā/ ē i lā suvar jyotiḥ//
(AG 12.4)

hā bu (3 x) i mā (3 x) prajāḥ (3 x) prajāpate ho yi (2 x) prajāpate hā vu vā/ e hrdayam (2 x) e hrdaya ā vu vā/ prajā rūpam ajijane i lā//
(AG 12.5)

udyam lokānaro cayo ho imām lokānaro cayo ho yi/ divam sūryam arocayo ho yi viśvam dūtam arocayo ho hā au ho vā/ ghārmo rocīt//
(AG 12.6)

hā bu (3 x) phāt phat phat phat phat phat (3 x)¹ hā bu (3 x) yo no vanuṣyann abhidāti mārtaḥ/ ugaṇā vā manyamānas turo vā/ kṣidhī yudhā śavasā vā tamā yindra/ abhi śyāma vṛṣamaṇastuvo tāḥ/ hā bu (3 x) phāt phat phat phat phat phat (3 x) hā bu (2 x) hā vu vā/ manasvar i lā//
(AG 12.7, based upon JA 35.5)

hā bu (3 x) hā bu hau hau hau hau hau (3 x) hā bu (3 x) indran naro nemadhitā havāntā yi/yat pāryā yunaṇantā yi dhiyās tāḥ/ śūro nṛṣātā śravasā cakāmā yi/ ā gomati vraje bhajā tuvānnāḥ/ hā bu (3 x) hā bu hau hau hau hau hau (3 x) hā bu (2 x) hā vu vā/ vayasvar i lā//
(AG 12.8, based upon JA 33.6; cf. RV 7.27.1)

hā bu (3 x) bhā bham bham bham bham bham (3 x) hā bu (3 x) brahma jajñānam prathamam purāstāt/ vi sīmatas suruco vena ā vāt/ sa budhniyā upamā asya vā yi śthāḥ/ sataś ca yonim asataś ca vā yi vaḥ/ hā

¹Note that these final consonants written as “t” are pronounced as “l” (see above, page 173).

FOUNDATION OF THE ALTAR

bu (3 x) bhā bham bham bham bham bham (3 x) hā bu (2 x) hā vu vā/ brahma devānām bhāti parame vyoman (2 x) brahma devānām bhāti parame vyomān//
(AG 12.9, based upon JA 33.9; cf. Staal 1961, 79; TS 4.2.8.2d, above page 411)

IV. The fourth and last group of these songs consists of a single chant, similar to the chant for the lotus leaf (page 411), but with *puruṣa* as the main stobha:

puruṣom/ puruṣa ho yi puruṣa ho yi puruṣa hā ā vu vā/ ē suvar jyotiḥ//
(AG 25.25; cf. Table 15, page 533)

These chants last, obviously, for a long time. In the meantime bricks continue to be put down. The adhvaryu has filled one of the kārṣmarya ladles with butter and an udumbara ladle with curds. He places both a little to the north of the center. Adhvaryu and yajamāna twice recite With That God and Pouring Milk for these two ladles. A helper recites the snake formula (sarpayajus), while it is recited mentally by adhvaryu and yajamāna:

- | | |
|--|---|
| <p>g. Homage to the snakes
that are on earth,
those in the sky, in heaven,
to those snakes, homage.</p> <p>f. Those that are in the sphere of heaven,
or that are in the rays of the sun,
those whose seat is made in the waters,
to those snakes, homage.</p> <p>i. Those that are the arrows of sorcerers,
or those that are among the trees,
or those that lie in holes,
to those snakes, homage.</p> | <p>नमो अस्तु सर्पेभ्यो
ये के च पृथिवीमनु ।
ये अन्तरिक्षे ये दिवि
तेभ्यः सर्वेभ्यो नमः ॥
येऽदो रश्मिर्दिवो
ये वा सूर्यस्य रश्मिषु ।
येषामस्तु सदैः कृतं
तेभ्यः सर्वेभ्यो नमः ॥
या इषवो यातुधानानां
ये वा वनस्पतींश्चरन्तु ।
ये वाऽनुदेवु शेरेते
तेभ्यः सर्वेभ्यो नमः ॥</p> |
|--|---|
- (TS 4.2.8.3g-i)

The udgātā continues his chants.

Fourth Day: April 16, 1975

EPISODE 13

The First Layer

THE RITES FOR the Naturally Perforated Ones (svayamātrṇṇā) are about to take place, which indicates that the piling of the first layer has begun. This also provides an opportunity to survey some features of the structure of the entire construction. Actually, rites continue without a break. There is

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no sharp boundary between the ceremonial foundation of the altar and the construction of the first layer. Not only have the helpers already physically deposited many of the bricks for the first layer, but the first and second brick, *aindrī* and *vibhakti*, have been ritually consecrated some time ago (pages 387, 388). Moreover, several of the “Agnis” that have been brought (including the *avakā* plant, the tortoise, mortar and pestle, and the *ukhā* pots) will only be buried after other bricks of the first layer have been consecrated.

The “naturally perforated” pebbles are *śarkara* pebbles (or “chicken-Fish”) with holes in them. The rites for the “naturally perforated ones” on the first, third, and fifth layers form part of a larger sequence. The chants of the *udgātā* illustrate this. Five times they are of the same structure and end in *suvar jyotiḥ* “heaven light”: when the golden breastplate is put down, the chant revolves around *satyam*, “truth” (also: “ritual correctness”) (page 411); when the golden man is put down, the chant revolves around *puruṣa*, “man” (page 417); when the “naturally perforated ones” are put down in the first, third, and fifth layers, the chants revolved around *bhū*, “earth,” *bhuvas*, “air,” and *suvaḥ*, “sky,” respectively. The *adhvaryu*’s recitations on these three layers are also concerned with earth, air, and sky (see Table 15).

On the first layer, the naturally perforated pebble has three holes (*dvārā*), and the *adhvaryu* breathes out (Sanskrit: *anuprānyāt*, Malayalam: *puram nokki*); on the third layer, it also has three holes, and he breathes out and in (*vyanyāt*; *akam puram nokki*); and on the fifth layer, it has five holes, and he breathes in (*apānyāt*; *akam nokki*). Of course, it is not easy to find pebbles with a specified number of holes. As in all such contexts, three holes means: at least three holes, etc. As for the different deities invoked in the recitations, a survey has already been provided (page 159).

The first, third, and fifth layers are not only characterized by earth, air, and sky, but also by *tejas*, “glow,” *jyotis*, “light,” and *suvar*, “sky,” respectively. The *adhvaryu*, after completing his oblation into the eastern hole of the pebble, places a piece of gold on its western hole: on the first layer he addresses it as “glow” and asks to restrain earth; on the third layer he addresses it as “light” and asks to restrain air; on the fifth layer he addresses it as “sky,” and asks to restrain heaven (*div*).

We shall now continue with the description and return to the first layers. The *adhvaryu* addresses one of the *svayāmatṛṇṇā* pebbles:

You are firm, supporting, invincible,
well made by the All-maker (Viśvakarman).
Do not let the ocean dash you, or the eagle!
Unshaking, make the earth firm!

(TS 4.2.9.1 a)

ध्रुवाऽसि धरुणाऽस्तुता
विश्वकर्मणा सुकृता ।
मा त्वा समुद्र उद्वेक्षीन्मा सुपर्णो-
ऽव्ययमाना पृथिवी दृश्यते ॥

He carries the pebble clockwise around the Agni field, makes the white horse sniff at it, returns and is joined by the *yajamāna* and the Ignorant

THE FIRST LAYER

Priest (*avidvān*). The *yajamāna* overtakes him and the three sit down at the center, facing east: the *adhvaryu* in the middle, the *yajamāna* to his right, and the Ignorant Priest to his left. Touching the pebble that has been placed over the golden man, they recite:

PLATES 11,69

Earth (*bhūh*):
Let Prajāpati seat you on the ridge of the earth!
You who are wide and extending. You are broadness
You are the earth (*prthivī*).
You are earth (*bhū*). You are the ground.
You are Aditi the all-sustaining, supporter of the
every being.
Hold fast the earth; make firm the earth;
do not harm the earth;
for every breath, for every inhalation (*apāna*),
for every diffused breath (*vyāna*),
for every exhalation (*udāna*), for support, for motion!
Let Agni protect you with great welfare, a safe cover!
With that god in the fashion of *Aṅgiras*, sit firm!

(TS 4.2.9.1b)

भूः
प्रजापतिस्त्वं सादयतु पृथिव्याः पृष्ठे
व्यचस्वतीं प्रथस्वतीं प्रथोऽसि
पृथिव्यसि भूरसि भूमिस्त्वदितिरसि
विश्वधाया विश्वस्य भुवनस्य धत्री
पृथिवीं यच्छ पृथिवीं दृश्यते
पृथिवीं मा हिंसीविश्वस्मै प्राणायानाय
व्यानायोदानाय प्रतिष्ठायै चरित्राया-
भिस्त्वाऽभि पातु मया स्वस्त्या
छदिषा शन्तमेन तया देवतयाऽङ्गिरस्वद्
ध्रुवा सीद ॥

At the same time the *udgātā* chants his *sāman*, which is composed on *bhū*, “earth”:

bhorom/bhūr ho yi bhūr ho yi bhūr hā ā vu vā/e suvar jyotiḥ||

(AG 25.21; cf. Table 15, page 533)

The *adhvaryu* breathes out. The *avidvān* gives him a golden coin (*pañam*), which he passes on to the *yajamāna*. The latter returns it to the *avidvān*. After the *avidvān* has left, the *adhvaryu* makes an oblation of ghee into the eastern hole of the pebble, reciting:

To thought I offer with mind, with ghee,
so that the gods will come here,
delighted by the offerings, increasing the order.
On the path of the moving ocean
I offer to the All-maker (Viśvakarman)
every day the immortal oblation—*svāhā*!

(TS 5.5.4.3)

चित्तिं जुहोमि मनसा घृतेन
यथा देवा इहाऽऽगमन्
वीतिर्होत्रा क्रतुवृधः
समुद्रस्य वयुनस्य पत्मेन
जुहोमि विश्वकर्मणे
विश्वाऽहाऽमर्त्यै हविः स्वाहा ॥

The *yajamāna* renounces:

This is for Viśvakarman, not for me!

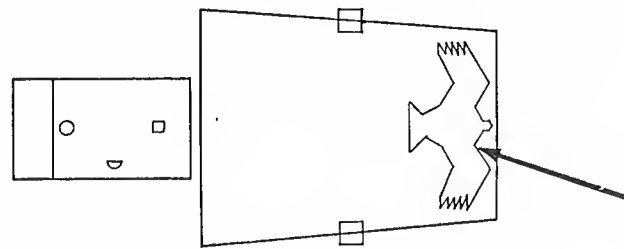
विश्वकर्मणे हवं न मम

The *yajamāna* and the *adhvaryu* put their thumbs (*aṅguṣṭha*) on the pebble and recite:

PLATE 69

The Ignorant Brahmin on the First Layer

This is the same event as was pictured on Plate 11 but more of the setting is visible. Many bricks of the first layer have already been put down, and the shoulders of the bird can be seen. Cherumukku Vaidikan watches the trio of yajamāna, adhvaryu, and ignorant brahmin. In the background, Itti Ravi Nambudiri, the udgātā, chants his sāman composed on the word *bhū*, "earth." He stands at his usual spot, west of the tail of the bird, against the northern post of the eastern door of what will be the Soma Hall or havirdhāna.



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I have mounted the earth,
let not breath abandon me!

(TS 5.6.8.1a¹)

पृथिवीमाऽक्रमिषं
अग्नौ मा मा ह्रीणीव ॥

They place a piece of gold on the western hole of the pebble, reciting:

You are glow, give me glow!
Restrain the earth, protect me from the earth!

(TS 5.7.6.1c¹)

तेजोऽसि तेजो मे यच्छ
पृथिवी यच्छ पृथिव्यै मा पाहि ॥

When these rites are completed, the brick consecration continues. The
adhvaryu consecrates the Circle Brick (*maṇḍala*), no. 3, with:

(You are) the earth filled with food, a reservoir of
water.

Men are your guardians. Agni is placed in this.
To this I resort, let it be my protection and refuge!

(TS 4.4.5.1c)

पृथिव्युदपुरमज्ञेन विष्टा
मनुष्यास्ते गोसारोऽग्निर्वियत्तोऽस्यां
तामहं प्र पथे सा मे शर्म च वमं चास्तु ।

At the beginning of this recitation, the adhvaryu looks at the udgātā and the
latter intones his chant, simultaneously:

*a te agna idhimāhāyi/ dyumantan deva ājaramā/ yāddhāsyātāyi pāniyāsi/
samiddidayatāyi dyāviyā/ iṣaṁ stotṛ/ bhyāyābhāro/ hā yi/*

(GG 41.1.1)

This chant is based upon:

Agni, let us kindle you,
radiant, unaging god,
so that this famous kindling stick,
most admirable, shines in the sky!
Bring food to the singers!

(RV 5.6.4 = TS 4.4.4.6t)

आ ते अग्न इधीमहि
द्युमन्तै देवाजग्म ।
यद् स्या ते पनीयसी
समिद्धीदयति शवी-
षं स्तोत्रभ्य आ भर ॥

(This mantra will be used on the fifth layer to consecrate the first Paṅkti
brick, one of the Meter Bricks: no. 113; page 335). The adhvaryu then
consecrates the Seed-Discharging brick (*retahsic*), no. 4, reciting:

May earth with seed discharging give me seed,
may my seed procreate!

(BSS 10.31:29.12-13)

पृथिवी रेतःसिक्ता मे रेतो दधातु
सा मे रेतः प्रजनयतु ॥

This is followed by With That God and Pouring Milk, each four times, for
the pebble, the piece of gold, the Circle and the Seed-Discharging bricks.

THE FIRST LAYER

The adhvaryu then consecrates two Shoulder Bricks (*skandhya*), nos. 5 and
6, with:

You are Madhu and Mādhava, months of spring.
(TS 4.4.11.1a)

मधुश्च माधवश्च वासन्तिकानृत

You are the internal composition of fire.
Let heaven and earth agree!
Let waters and plants agree!
(etc.: see above, page 339)

अग्नेरन्तर्होषोऽसि
कल्पेतां यावापृथिवी
कल्पन्तामाप ओषधीः

He adds the avakā plant with:

You are Agni's womb!

(BSS 10.32:29.17-18)

अग्नेर्योनिरसि ॥

The adhvaryu consecrates the Dūrvā Brick (called after the dūrvā grass),
no. 7, with:

c. Rising up from every stem, from every joint,
dūrvā, extend to us a thousandfold, a hundred-
fold.

d. You who extend with a hundred,
arise with a thousand!
To you, goddess brick,
may we offer with oblation.

(TS 4.2.9.2 c-d)

काण्डोत्काण्डात् प्ररोहन्ती
परुषः परुषः परि ।
पुत्रा नो दूर्वे प्र तनु
सहस्रेण शतेन च ॥
या शतेन प्रतनोषि
सहस्रेण विरोहसि ।
तस्यास्ते देवीष्टके
विधेम हविषा वयम् ॥

At the beginning of this recitation the adhvaryu looks again at the udgātā,
who intones his chants at the same time:

*ayāmāyām (3x)/ svādiṣṭhayā madāyiṣṭhāyā/ pavasva soma dhārāyā/
indrāya pātavāyi sūtaḥ/ ayāmayām (3x) au ho vā/ i/*

(AG 15.7, based upon JA 49.2)

This chant is based upon:

Soma, clarify yourself,
with a flow most tasty and inebriating!
pressed for Indra, that he may drink!

(RV 9.1.1)

स्वादिय्या मदिय्या
पवस्व सोम धारया ।
इन्द्राय पातवे सुतः ॥

(This mantra, called *pavamāna* after the purified Soma, occurs also in the
evening chant [*ārbhavapavamānastotra*] at the third Soma pressing, page 646).

The adhvaryu consecrates the Golden (*hiraṇya*) or Golden-Headed
(*hiraṇyamūrdhm*) brick, no. 8, upon which a piece of gold was put at the time
of consecration:

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- n. Agni! These flames of yours which rising up in
the sun
spread over the sky with rays,
with all of them,
lead us to splendor, to men!
o. Gods! Those rays of yours which are in the sun,
in cows, in horses—
Indra! Agni! Bṛhaspati!—
with those grant us splendor!
- यास्ते अग्ने सूर्ये रुचं उद्यतो
दिवमातन्वन्ति रुदिमभिः ।
ताभिः सर्वाभी
रुचे जनाय नस्कृधि ॥
या वो देवाः सूर्ये रुचो
गोप्वक्षेषु या रुचः ।
इन्द्राग्नी ताभिः सर्वाभी
रुचं नो धत्त बृहस्पते ॥

(TS 4.2.9.4n-o)

Again he has signaled the udgātā who sings his chant:

*hā bu (3 x) candram (3 x) / hā bu hā bu hā vu vā / abhrātrvyo anā tvam
anāpir indra januṣā sanād asi yudhed āpitvam icchase / hā bu (3 x)
chandram (3 x) / hā bu hā bu hā vu vā / e candram (3 x) //*
(AG 24.10, based upon JA 45.1)

This chant is based upon:

Indra, you are without brother, without friend
ever since you were born.
Seek your friendship in war!

अभ्रातृव्यो अना त्वमनापिरिन्द्र
जनुषा सुनादसि ।
युधेदापित्वमिच्छसे ॥

(RV 8.21.13)

The adhvaryu consecrates the Sovereign brick (*virāj*), no. 9:

Brilliance bore the light!

विराड् ज्योतिरधारयत् ।

(TS 4.2.9.4p)

and he consecrates the All-light brick (*viśvajyotiḥ*), no. 10, reciting:

Let Bṛhaspati seat you on the back of the earth,
All-light, for every breath, for every inhalation!
Offer all light! Agni is your lord.

बृहस्पतिस्त्वा सादयत पृथिव्याः पृष्ठे
ज्योतिष्मतीं विश्वस्मै प्राणायानाय
विश्वं ज्योतिष्येच्छास्तिऽधिपतिः ॥

(TS 4.4.6.1a)

He consecrates the Companion brick (*sayuk*), no. 11, reciting:

I join you in bonds of companionship
with Indra and Agni.

इन्द्राग्निभ्यां त्वा सयुजां युजा युनजिम ॥

(TS 4.4.5.1a¹)

and the Invincible (*aṣāḍha*), no. 13, which has three lines drawn on it, reciting:

e. You are invincible when you attack.

अषाढाऽसि सहमाना

THE FIRST LAYER

- Conquer our enemies!
Conquer those who practice enmity!
f. Conquer the battles!
Conquer those who attack us!
You possess a thousand heroisms.
Impel me!

(TS 4.2.9.2 e-f)

Next comes the Gharma brick, no. 13:

It has come forth like a ray from its hissing sound,
it supports its burden like earth the soil.
May pure divine inspiration come forth from me
as a well-built chariot wins the trophy.
Some have composed the great chant with concentra-
tion,
thereby causing the sun to continue,
thereby causing the sun the shrine.
That Agni is the dharma head.
You are the mud, well liked by people and beasts.
May Prajāpati seat you!
With that god, in the fashion of Aṅgiras,
sit firm!

(TĀ 4.17)

The Invincible brick receives three strokes.

The Adhvaryu consecrates the Nest brick (*kulāyini*), no. 14, with:

Your damp abodes, Agni, your nests,
your drops, Agni, your navels,
your bodies, Agni, truly powerful;
with each of those two you are united.
Agni, bestowing wealth, sit here with your offspring.
May Prajāpati seat you!
With that god, in the fashion of Aṅgiras,
sit firm!

(TĀ 4.18)

Then he consecrates the two Way bricks (*saṃyāni*), nos. 15 and 16, with:

You are the path of Agni,
you are the path of Agni for the gods

(TS 4.4.6.2e)

Signaled by the adhvaryu, the udgātā sings six Way chants, which are long,
and are comprised of many stobhas. They all belong to the Grāmageyagāna:

सहस्रारातीः
सहस्रारातीयतः ॥
सहस्रं प्रतन्नाः
सहस्रं प्रतन्नुतः ।
सहस्रवीर्यासि
सा मां जिन्व ॥

उदस्य शुष्माद्गतुनीऽऽतु बिभर्ति ।
भारं पृथिवी न भूमं ।
प्र शुक्रैर्तु देवी मनीषा ।
अस्मत्सुतं रथो न वाजी ।
अचैन्त एके महि सामं मन्वत ।
तेन सूर्यमधारयन् ।
तेन सूर्यमरोचयन् ।
धर्मः शिरस्तद्वयमग्निः ।
पुरीषमसि संप्रियं प्रजयां पृथुर्भुञ्जत ।
प्रजापतिस्त्वा सादयत ।
तया देवतयाऽङ्गिरस्वद
ध्रुवा सीद ॥

यास्ते अग्ने आद्री योनयो याः कुलायिनीः ।
ये ते अग्ने इन्दवो या उ नाभयः ।
यास्ते अग्ने तनुव ऊर्जो नाम ।
ताभिस्त्वमुभयीभिः संविदानः ।
प्रजाभिरग्ने द्रविणेह सीद ।
प्रजापतिस्त्वा सादयत ।
तया देवतयाऽङ्गिरस्वद
ध्रुवा सीद ॥

PART II THE 1975 PERFORMANCE

I. *au ho ho hā yi vṛṣā / pavasva dhārāyā mārūtātā yi / ō yi cā mā cā matsārah / au ho ho hā yi viśvā / dadhāna ōjasā au ho vā / ō yi jvarā //*

(GG 49.3.8, based upon RV 9.65.10)

II. *vṛṣā bu ho ho hā yi / pāvasvā dhārāyā mārūtātā yi / cā mā ō cā matsārah / viśvā bu ho ho hā yi / dadhāna ōjasā au ho vā / ō yi jū va //*

(GG 49.3.9, based upon RV 9.65.10)

III. *hā vu vā (2 x) hā hā vu vo vā hā yi / pūnānās somā dhārāyā / āpo vāsāno āṛṣāsi / ā rātnādhā yonā yi mārṭāsyā sīdāsi / ūtso dā yi vo hā yi rāṇyāyā / hā vu vā (2 x) hā hā vu vo vā hā au ho vā / ē ā ti viśvāni duritā tarema //*

(GG 53.1.16, based upon RV 9.107.4)

IV. *yad indro hā yi / citra mā i hānāsti tvādā ho yi / tam adrā yi vo rādhas tan no vidā ho yi / vasā ubhayāhāsti yā vu vā / bhāro / hā yi //*

(GG 36.4.1, based upon RV 5.39. 1)

V. *agne vājāsyā gomāto vā / iśānas sāhaso yaho asme dehi jātavedo mahā yī śravā vu vā / środhiyā ē hi yā / ō yi lā //*

(GG 11.3.1, based upon RV 1.79.4)

VI. *aśvan na tvā bu ho hā yi / vārāvāntam / vandādhyo hā yi / agnā yin namā au ho vā i ho hā yi / u hu vā bhiḥ / sam mrājantām adhvārā au ho vā i ho hā yi / ū hū vā nā mehiyā hā / ho yi lā //*

(GG 2.7.3, based upon RV 1.27.1)

During this chant, the adhvaryu recites thirteen times With That God and thirteen times Pouring Milk, to complete the consecration of bricks nos. 5–6, the avakā plant, and bricks nos. 7–16.

The adhvaryu takes the wooden tortoise, smears it with the mixture of curds and honey, and recites:

g. Honey the winds (blow), and honey the streams flow,

for one who follows the cosmic order.
Honey-sweet be the plants to us!

h. Sweet is the night and sweet the earthly realm at dawn.
Sweet be our father the sky to us!

i. Sweet be the trees to us!
Sweet be the sun!
Sweet be the cows!

(TS 4.2.9.3 g-i)

मधु वातां क्रतायते
मधु क्षरन्ति सिन्धवः ।
माध्वीनिः सन्त्वोषधीः ॥

मधु नक्तमुतोषति
मधुमत् पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥

मधुमान् नो चतुस्पति-
मधुमा अस्तु सूर्यः ।
माध्वीर्गोवो भवन्तु नः ॥

THE FIRST LAYER

At the same time the udgātā chants:

pra mitrāya prāhābu/ āryamṇāyi sacāho thiyauhu mārṭtāvasābu/ varauho thiyauhuvāyi varuṇe cchāndiyam vacaḥ/ stotrām hoyi rājauhuvāṣu gāyātā ā vu vā/ ū pā

(GG 27.3.1)

This chant is based upon:

Sing forth a friendly word to Mitra and Aryaman,
you who follow the cosmic order,
safe and pleasing to Varuṇa!
Sing a chant among kings!

(RV 8.101.5)

प्र मित्राय प्रार्यम्णे
संचय्यमृतावसो ।
वरुण्यं वरुणे छन्दं वचः
स्तोत्रं राजसु गायत ॥

The adhvaryu wraps the tortoise in the avakā leaf and places it at “I” (see Figure 25), facing west, while he recites:

May the great ones, sky and earth,
prepare for us this ritual!
May they sustain us with support!

(TS 4.2.9.3k)

मही द्यौः पृथिवी च न इमं
यज्ञं मिमिक्षताम् ।
पिपृतां नो भरीमभिः ॥

Let the fires advance to the four quarters!
Discerning may he lead this ritual for us,
as he swells the ageless butter that brings good
heroes.

Brahman is the kindling stick of the oblation.

(TS 5.7.8.1b)

चतस्र आशाः प्र चरन्वृक्ष्य
इमं नो यज्ञं नयतु प्रज्ञानम् ।
धृतं पेन्वञ्जरं सुवीरं
ब्रह्मं सुमिद्वत्याहुतीनाम् ॥

followed by With That God and Pouring Milk.

The adhvaryu pounds the mixture of herbs (sarvaṣadha) with the pestle (musala) in the mortar (ulūkhala), reciting:

You are a powerful share,
a powerful filter.
Power food for food!

(BSS 10.33:30.11–12)

ऊर्जो भागोऽस्यू-
र्जः पवित्र-
मूर्गन्नमन्नाद्य ॥

He places the pestle at “J,” reciting:

That highest step of Viṣṇu
the sages always gaze upon,
spreadout like an eye in the sky.

(TS 4.2.9.3l)

तद्विष्णोः परमं पदं
सदा पश्यन्ति सूरयः ।
दिवी चक्षुराततम् ॥

and the mortar at “J” with the space-filler mantra (above page 341):

PLATE 70A
The First Layer

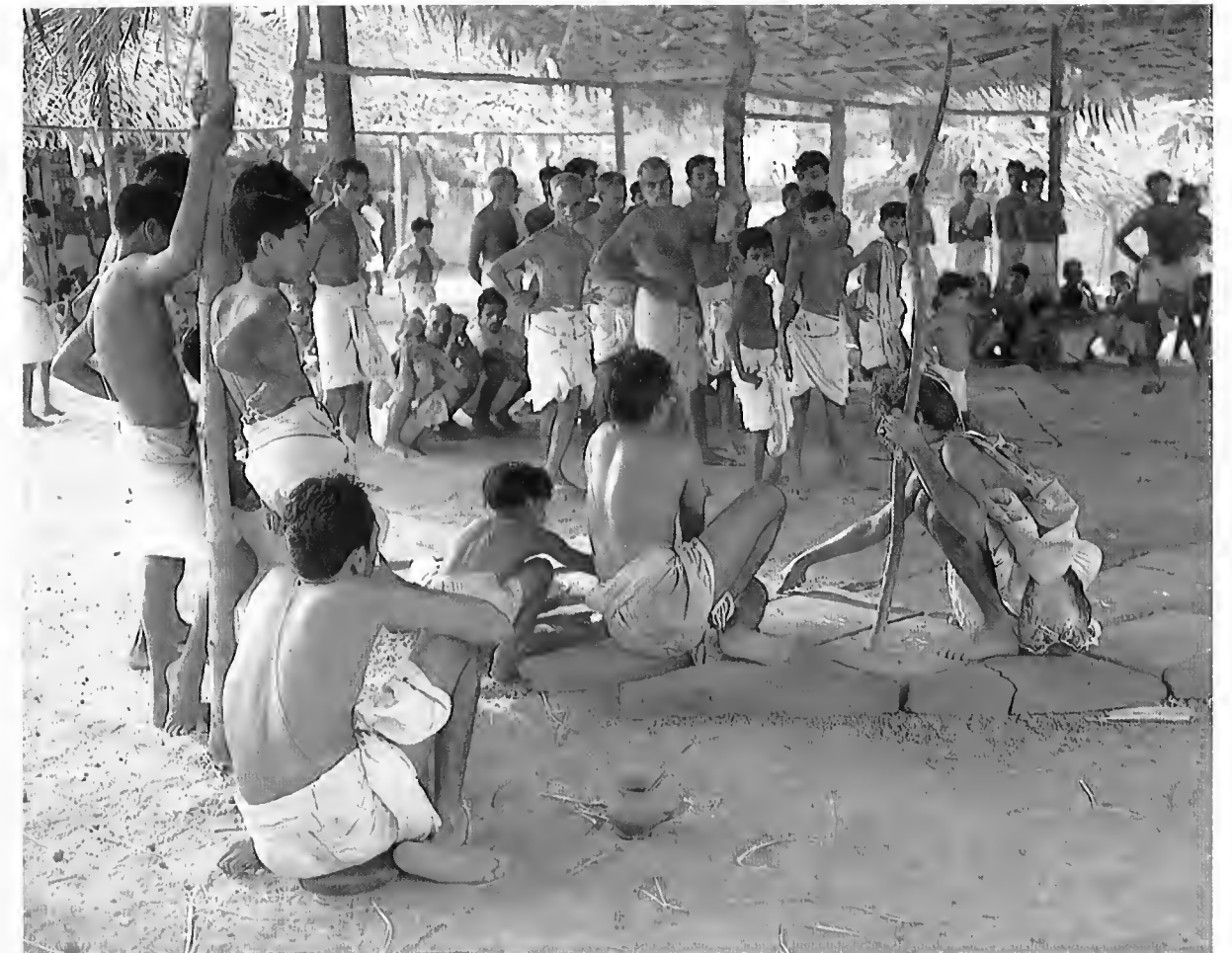
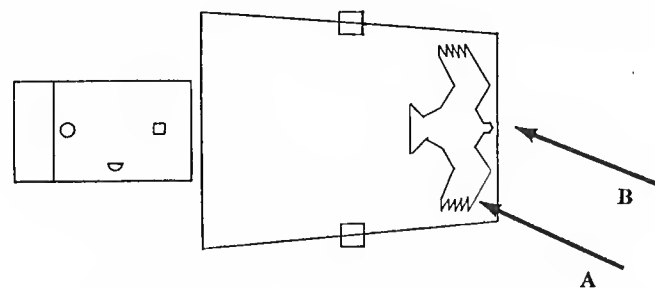
"From the paṅkti meter
the concluding verse (of a chant)."

(TS 4.3.2.3e)

Yajamāna and adhvaryu consecrate brick no. 81, one of the Inhalation-Supporting bricks (prāṇabhṛt) in the southern wing, which will enable the bird to breathe. The brahman sits at his usual place, south of the altar, on his wooden turtle seat (kurmāsana).

PLATE 70B
Marking Bricks

The marking of bricks with dots of white paste continues throughout the consecration. Brick no. 15 receives its third mantra (Pouring Milk) and is immediately marked.



A



B

PART II THE 1975 PERFORMANCE

Fill the space! Fill the hole!
Then sit down in a friendly manner!
Indra, Agni, and Brhaspati
have placed you in this womb.

(TS 4.2.4.4n)

लोकं पृण छिदं पूणा-
थो सीद शिवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पति-
रस्मिन् योतावसीषदन ॥

This is further followed by With That God and Pouring Milk, each twice,
one for the mortar and one for the pestle.

The adhvaryu takes the ukhā pot and makes two ghee oblations with
the sruva:

- q. Harness, God Agni,
your excellent stallions,
the swift ones that correctly bear—svāhā!
r. Agni! Harness like a charioteer
the stallions that welcome the gods!
Sit down as the ancient Hotā—svāhā!

(TS 4.2.9.5q-r)

अग्ने युक्ष्वा हि ये तवा-
श्वासो देव साधवः ।
अरुं वहन्त्याशवः ॥
युक्ष्वा हि देवहूतमा-
अश्वाः अग्ने स्थीरिव ।
नि होता पूर्यः सः ।

At each svāhā, the yajamāna renounces to Agni. Helpers dig a large hole at
“K,” north of the center, and another helper, Nīlakaṇṭhan Akkitiripad, puts
the ukhā pot in it while the adhvaryu and the yajamāna consecrate it:

Earth! You are firm.
Conquer the enemies!
Sewn together by the gods,
you have reached immortality

(TS 4.2.9.4m)

ध्रुवाऽसि पृथिवि
सहस्र वृत्तन्यतः ।
स्यूता देवेभि-
रमृतेनाऽऽगाः ॥

PLATES 71,72A

Akkitiripad puts in the two spare ukhā pots. The adhvaryu and yajamāna
recite space filler for each and three times With That God and Pouring Milk.

In the meantime, the human head has been placed in the first ukhā pot.
The adhvaryu places pieces of gold in its mouth, its two nostrils, eyes, and
ears, with the following seven mantras:

TS 4.2.9.6s = 4.2.8.2f: see page 414 (for the
mouth);

- t. This has become the strength of all the world
and of Agni Vaiśvānara (for the nostrils);
Agni is light, full of light,
a disk radiant with radiance (for the eyes);
u. For the Rk, you! brilliance, you (for the ears).

(TS 4.2.9.6 s-u).

अभूदिदं विश्वस्य भुवनस्य
वाजिनमग्नेर्वैश्वानरस्य च ।
अग्निज्योतिषा ज्योतिष्मान
रुक्मो वर्चसा वर्चस्वान् ॥
ऋचे त्वा रुचे त्वा ।

The adhvaryu makes two ghee libations in the eyes, each time reciting:

The radiant face of the gods has arisen,

चित्र देवानामुदगादनीकं

THE FIRST LAYER

the eye of Mitra, Varuṇa, Agni.
He has filled heaven, earth, and air;
Sūrya (the sun) is the self of all that moves and
stands—svāhā!

(TS 1.4.43.1b)

चक्षुर्मित्रस्य वह्णस्यग्नेः ।
आऽप्रा धावापृथिवी अन्तरिक्ष-
सूर्य आत्मा जगत्तत्स्थुषश्च ॥

At each svāhā, the yajamāna renounces to Sūrya, the sun. The adhvaryu fills
the mouth with the mixture of curds and honey:

- v. The offerings flow together like streams,
purified within by heart and mind.
I look upon the streams of ghee.
A golden reed is in their midst.
w. In it sits an eagle, making honey,
nestling, apportioning honey to the gods.
On its edge sit seven brown ones,
freely milking forth the stream of immortality.

(TS 4.2.9.6v-w)

समिन् संवन्ति सुरितो न धेनाः ।
अन्तर्हृदा मनसा पूयमानाः ॥
घृतास्य धारा अभि चाकशीमि ।
हिरण्ययो वेत्तसो मध्ये आसाम् ॥
तस्मिन्सुपर्णो मधुकृत् कुलायी
भजन्नास्ते मधुं देवताभ्यः ।
तस्याऽऽसते हरयः सप्त तीरं
स्वधां दुहन्ता अमृतस्य धाराम् ॥

He addresses the head in the ukhā pot:

- a. Anointing the child Āditya with milk,
the equal of a thousand, possessed of every form,
spare him with your heat! Do not injure him!
Make his life a hundred years, as you are piled!
b. Do not injure this two-legged animal,
you with a hundred eyes, piled for the ritual!
I assign to you this manlike animal of the forest.
With that, piling your forms, be seated!

(TS 4.2.10.1a-b)

आदित्यं गर्भं पर्यसा समञ्ज-
न्तसहस्रस्य प्रतिमां विश्वरूपम् ।
परि वृद्धिं हरसा माऽभि मृक्षः
ज्ञातयुषं कृणुहि क्षीयमानः ॥
इमं मा हिंसीद्विपादं पशूना-
सहस्राक्षं मेध आ क्षीयमानः ।
मयुमारण्यमनु ते दिशामि
तेन चिन्वानस्तनुवो नि पीद ॥

He pauses briefly after “ritual.” He places a piece of gold on the forehead
of the human head:

Viśvakarman is master of the directions.
May he protect our cattle! May he protect us!
Homage to him!

(TS 5.5.5.1a)

विश्वकर्मा दिशां पतिः
स नः पशून् पातु सौऽस्मान् पातु
तस्मै नमः ॥

He puts the horse's head at “N,” reciting:

- c. The rush of the wind, the navel of Varuṇa,
born as a stallion in the midst of the waters;
that golden child of the rivers in a base of rock—
do not harm him, Agni! (Place him) in the highest
heaven!
d. Do not harm this one-hooved one among the
animals,

वातस्य भ्राजिं वह्णस्य नाभि-
मश्वं जज्ञान संरिष्य मध्ये ।
शिष्टे नदीना हरिमद्रिबुद्ध-
मश्वे मा हिंसीः परमे व्योमन ॥
इमं मा हिंसीरेकशफं पशूनां

PLATE 7I
Burying an Ukhā pot

Nellikat Nīlakaṇṭhan Akkitiripad puts a spare ukhā pot west of the center of the Field of Agni. The first ukhā, blackened by fire, is already there.

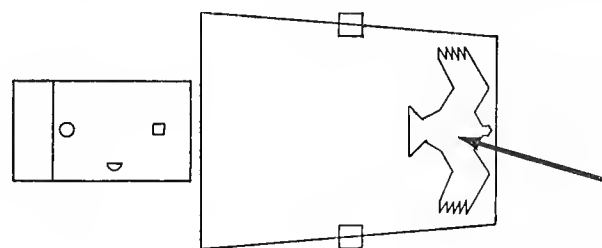


PLATE 72A

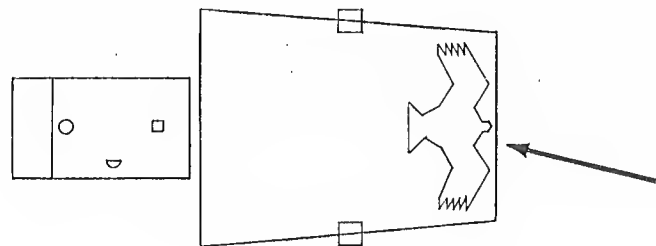
Consecrating an Ukhā Pot

Yajamāna and adhvaryu consecrate one of the spare ukhā pots. The human head has already been placed in the first ukhā. Only yajamāna and adhvaryu can step on the altar or be within the outline of the altar space.

PLATE 72B

The Sandal

Whenever yajamāna or adhvaryu step, or are about to step, on the altar or within the outline of the altar space, they wear sandals (upānah, “under-tie”) made of a piece of antelope skin (kṛṣṇājina).



A



B

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neighing, the swift one in the races!
I assign to you the buffalo of the forest,
With that, piling your forms, be seated!

(TS 4.2.10.1c-d)

कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि
तेन चिन्वानस्तनुवो नि पीद ॥

He pauses briefly after "races." He places a piece of gold on the forehead of the horse, reciting TS 5.5.5.1a (above), replacing "Viśvakarman" by "Prajāpati."

He puts the bull's head at "O," reciting:

- e. The unaging drop, red and spritely,
I praise Agni at first thought with salutations.
Arranging its joints according to the divisions,
do not harm the cow, the radiant Aditi!
- f. This ocean, the spring of a hundred streams,
pouring out in the middle of the world,
which Aditi milks forth as butter for men—
do not harm her, Agni! (Place her) in the highest
heaven!
I assign to you the steer of the forest.
With that, piling your forms, be seated!

(TS 4.2.10.2e-f)

अजंस्त्रिमिन्द्रमरुषं भुङ्क्षु-
मग्निमीडे पूर्वचित्तौ नमोभिः ।
स पर्वभिर्ऋतुशः कल्पमानो गां
मा हिंसीरदिति विराजम् ॥
इमं समुद्रं शतधोरमुत्सं
व्यच्यमानं भुवनस्य मध्ये ।
धृतं दुहानामदिति जनाया-
धे मा हिंसीः परमे व्योमन् ।
गव्यमारण्यमनु ते दिशामि
तेन चिन्वानस्तनुवो नि पीद ॥

He puts a piece of gold on the bull's forehead reciting TS 5.5.5.1a, replacing "Viśvakarman" by "Rudra." Then he puts the ram's head at "P" with:

- g. Defender of Tvaṣṭṛ, navel of Varuṇa,
born like sheep from the highest region,
the great, thousandfold play of the demons—
do not harm it, Agni! (Place it) in the highest
heaven!
- h. This woolen trick of Varuṇa,
skin of cattle, with two legs and four legs.
the first birthplace of the offspring of Tvaṣṭṛ—
do not harm it, Agni! (Place it) in the highest
heaven!
I assign to you the brilliant one of the forest.
With that, piling your forms, be seated!

(TS 4.2.10.3g-h)

वरुणं त्वष्टुर्वरुणस्य नाभि-
मग्निं जज्ञानां रजसः परंस्मात् ।
महीं साहस्रीमसुरस्य माया-
मग्ने मा हिंसीः परमे व्योमन् ॥
इमांमूर्णायुं वरुणस्य मायां
त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनेत्र-
मग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि
तेन चिन्वानस्तनुवो नि पीद ॥

He puts a piece of gold on the ram's forehead, reciting TS 5.5.5.1a, replacing "Viśvakarman" by "Varuṇa." Then he puts the goat's head at "Q," reciting:

- i. This Agni, born from the heat of Agni,
from the burning of earth or of the sky,
by which Viśvakarman obtained creatures—
him, Agni, let your wrath spare!

यो अग्निरेक्षपसोऽधि जातः
शोचात् पृथिव्या उत वा दिवस्पति ।
येन प्रजा विश्वकर्मा व्यानट्
तमग्ने हेडः परिते वृणक्तु ॥

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- k. The goat was born from the embryo of Agni.
She perceived her progenitor in the beginning.
By her those worthy of ritual attained pre-
eminence.
By her the gods formerly attained godhead.
I assign to you the deer of the forest.
With that, piling your forms, be seated!

(TS 4.2.10.4i-k)

अजा ह्यग्नेरजनिष्ट गमात्
सा वा अपश्यज्जितारमग्ने ।
तया रोहमायुक्षु मेध्यास-
स्तया देवा देवतामग्ने आयन् ।
शारभमारण्यमनु ते दिशामि
तेन चिन्वानस्तनुवो निपीद ॥

He puts a piece of gold on the goat's forehead with TS 5.5.5.1a, replacing "Viśvakarman" by "Agni." Finally the adhvaryu recites With That God and Pouring Milk, each ten times for each of the heads and the pieces of gold. Throughout these recitations, the adhvaryu is joined by the yajamāna.

In the meantime, most of the bricks of the first layer have been put in place. While the last ones are placed in the center, the consecration continues. First come the twenty Watery bricks (*apasya*), nos. 17–36. They fall into four groups of five. The first group, nos. 17–21, are consecrated by adhvaryu and yajamāna, who recite:

- I place you in the flow of the waters.
I place you in the rising of the waters.
I place you in the ashes of the waters.
I place you in the light of the waters.
I place you in the course of the waters.

(TS 4.3.1.1a)

अपां त्वेमन्त्सादयामि ।
अपां त्वोन्नन्त्सादयामि ।
अपां त्वा भस्मन्त्सादयामि ।
अपां त्वा ज्योतिषि सादयामि ।
अपां त्वाऽयने सादयामि ॥

The second group, nos. 22–26, are consecrated with:

- In your seat on the waves be seated!
In your seat on the ocean be seated!
In your seat on the stream be seated!
In the dwelling place of the waters be seated!
In the resting place of the waters be seated!

(TS 4.3.1.1b)

अर्णवे सदेने सीद ।
समुद्रे सदेने सीद ।
सलिले सदेने सीद ।
अपां क्षये सीद ।
अपां सध्रिषि सीद ॥

The third group, nos. 27–31, are consecrated with:

- I place you in the seat of the waters.
I place you in the dwelling of the waters.
I place you in the dust of the waters.
I place you in the womb of the waters.
I place you in the place of the waters.

(TS 4.3.1.1c)

अपां त्वा सदेने सादयामि ।
अपां त्वा सध्रिस्थे सादयामि ।
अपां त्वा पुरीषे सादयामि ।
अपां त्वा योनौ सादयामि ।
अपां त्वा पाथसि सादयामि ॥

The fourth group, nos. 32–36, are consecrated with:

The gāyatrī meter.

गायत्री छन्दः ।

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The triṣṭubh meter,
the jagatī meter,
the anuṣṭubh meter,
the pañkti meter.

(TS 4.3.1.2d)

त्रिष्टुप्छन्दः ।
जगती छन्दः ।
अनुष्टुप्छन्दः ।
पङ्क्तिश्छन्दः ॥

Each of the twenty Watery bricks is then consecrated with With That God and with Pouring Milk.

Next come the 50 Exhalation-Supporting (*prāṇabhṛt*) bricks, nos. 37–86. in five groups of ten. Nos. 37–46 are consecrated with:

This one in the east is the existent; his is the breath of the existent.
Spring was born of breath; gāyatrī born of spring;
from gāyatrī the gāyatra (sāman); from gāyatra the upāñśu (cup);
from upāñśu the trivṛt (stoma); from trivṛt the rathantara;
from rathantara the seer Vasiṣṭha.
With you taken by Prajāpati, I take breath for off-spring.

(TS 4.3.2.1a)

अयं पुरो भुवस्तस्य प्राणो भौवायनो
वसन्तः प्राणायनो गायत्री वासन्ती
गायत्र्यै गायत्रं गायत्रादुपांशु-
रुपांशोस्त्रिवृत् त्रिवृतो रथन्तरः
रथन्तराद्वसिष्ठ ऋषिः
प्रजापतिगृहीतया त्वया
प्राणं गृह्णामि प्रजाभ्यः ॥

Nos. 47–56 with:

This one in the south is the All-maker (Viśvakarman); his is the mind of Viśvakarman.
Summer was born of mind; triṣṭubh born of summer;
from triṣṭubh the aiḍa (sāman); from aiḍa the antaryāma (cup);
from antaryāma the fifteenfold (stoma); from fifteen-fold the bṛhat;
from bṛhat the seer Bharadvāja.
With you taken by Prajāpati, I take mind for off-spring.

(TS 4.3.2.1b)

अयं दक्षिणा विश्वकर्मा
तस्य मनो वैश्वकर्माणं
त्रीण्यो मानसस्त्रिष्टुभ्यो
त्रिष्टुभं ऐडमैडादन्तर्यामो-
ऽन्तर्यामात् पञ्चदशः पञ्चदशाद्बृहद्
बृहतो भरद्वाज ऋषिः
प्रजापतिगृहीतया त्वया
मनो गृह्णामि प्रजाभ्यः ॥

Nos. 57–66 with:

This one in the west is the All-extending; his is the eye of the All-extending.
Rains were born of the eye; jagatī born of rains;
from jagatī the ṛkṣāma (sāman); from ṛkṣāma the śukra (cup);
from śukra the seventeenfold (stoma); from seven-teenfold the vairūpa;
from vairūpa the seer Viśvāmitra.

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अयं पश्चाद्विश्वव्या-
स्तस्य चक्षुर्वैश्वव्यचक्षं
वर्षाणि चाक्षुषाणि जगती वार्षी
जगत्या ऋक्षममृक्षमाचक्षुः
शुक्रात् सप्तदशः सप्तदशाद्वैरूपं
वैरूपाद्विश्वमित्र ऋषिः

THE FIRST LAYER

With you taken by Prajāpati, I take the eye for off-spring.

(TS 4.3.2.2c)

प्रजापतिगृहीतया त्वया
चक्षुर्गृह्णामि प्रजाभ्यः ॥

Nos. 67–76 with:

This one in the north is the light; his is the ear of the light.
Autumn was born of the ear; anuṣṭubh connected with autumn;
from anuṣṭubh the svāra (sāman); from svāra the manthin (cup);
from manthin the twenty-one-fold (stoma); from twenty-one-fold the vairāja;
from vairāja the seer Jamadagni.
With you taken by Prajāpati, I take the ear for offspring.

(TS 4.3.2.2 d)

इदमुत्तरात् सुव-
स्तस्य श्रोत्रं सौव-
श्रच्छ्रोत्र्यनुष्टुप्छा-
नुष्टुभः स्वारः स्वारान्मन्थी
मन्थिनं एकविंश
एकविंशद् वैराजं
वैराजाज्जमदग्निः
प्रजापतिगृहीतया त्वया
श्रोत्रं गृह्णामि प्रजाभ्यः ॥

Nos. 77–86 with:

This one above is thought; his is the speech of thought.
Winter was born of speech; pañkti born of winter;
from pañkti the concluding verse (of a sāman); from concluding verse the āgrayaṇa (cup);
from āgrayaṇa the twenty-seven-fold and the thirty-seven-fold (stomas);
from twenty-seven-fold and thirty-three-fold the śākvara and raivata;
from śākvara and raivata the seer Viśvakarman.
With you taken by Prajāpati, I take speech for off-spring.

(TS 4.3.2.3e)

इयमुपरि मति-
स्तस्य वाङ्माती
हेमन्तो वाच्यायनः पङ्क्तिर्हेमन्ती
पङ्क्त्यै निधनं वलिधनं वत आग्रयण
आग्रयणात् त्रिणवत्रयस्त्रिंशौ
त्रिणवत्रयस्त्रिंशोऽशाभ्यां शाकरैर्वृते
शाकरैर्वृताभ्यां विश्वकर्मर्षिः
प्रजापतिगृहीतया त्वया
वाचं गृह्णामि प्रजाभ्यः ॥

Next all the Exhalation-Supporting bricks are consecrated with With That God and with Pouring Milk. PLATE 70A

Next are the twelve Stretch bricks (*saṃyat*), nos. 87–98. The adhvaryu consecrates them on behalf of the yajamāna, and sometimes accompanied by him, with twelve mantras:

From life stretch to exhalation (prāṇa).
From exhalation stretch to inhalation (apāna).
From inhalation stretch to diffused breath (vyāna).
From diffused breath stretch to eye.
From eye stretch to ear.
From ear stretch to mind.
From mind stretch to language.

आयुषः प्राणं संतनु ।
प्राणादपानं संतनु ।
अपानाद्व्यानं संतनु ।
व्यानाच्चक्षुस्संतनु ।
चक्षुः श्रोत्रं संतनु ।
श्रोत्रान्मनस्संतनु ।
मनसो वाचं संतनु ।

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From language stretch to self.
From self stretch to earth.
From earth stretch to air.
From air stretch to sky.
From sky stretch to heaven.

(TB 1.5.7)

वाच आत्मानं संतनु ।
आत्मनः पृथिवीं संतनु ।
पृथिव्या अन्तरिक्षं संतनु ।
अन्तरिक्षादिवं संतनु ।
दिवस्सुवस्संतनु ।

followed by twelve times With That God and twelve times Pouring Milk.

The adhvaryu then consecrates fifty Inhalation-Supporting bricks (*apā-nabhṛt*), nos. 99–148, in five groups of ten. Nos. 99–108 are consecrated with:

East among the directions;
spring among the seasons;
Agni the deity; brahman (priestly power) wealth;
Trivṛt the stoma; its fifteenfold path;
the eighteen-month calf strength;
*kṛta*¹ among dice throws,
the east wind the wind; Sānaga the seer.

(TS 4.3.3.1a)

प्राची दिशां
वसन्त ऋतूना-
समिद्धेवता ब्रह्म द्रविणं
त्रिवृत् स्तोमः स उ पञ्चदशवर्तनि-
स्त्र्यविचयः
कृतमयानां
पुरोवातो वातः सानगा ऋषिः ।

Adhvaryu and yajamāna recite:

May the fathers and grandfathers, near and far,
protect us.
May they help us in this brahman (priestly power),
in this *kṣatra* (military power), in this prayer,
in this *purohita* office, in this ritual,
in this invocation of the gods!

(TS 4.3.3.2f)

पितरः पितामहाः परेऽवरे
ते नः पान्तु ते नोऽवन्तव-
स्मिन् ब्रह्मस्मिन् क्षेत्रे-
ऽस्यामाशिष्यस्यां पुरोध्या-
मस्मिन् कर्मक्षस्यां देवहृत्याम् ॥

Nos. 109–118 are consecrated with:

South among the directions;
summer among the seasons;
Indra the deity; *kṣatra* (military power) the wealth;
fifteenfold the stoma; its seventeenfold path;
the two-year-old strength;
*tretā*² among dice throws;
the south wind the wind; Sanātana the seer.

(TS 4.3.3.1b)

दक्षिणा दिशां
शीष्म ऋतूना-
मिन्द्रो देवता शत्रं द्रविणं
पञ्चदशः स्तोमः स उ सप्तदशवर्तनि-
दित्यवाङ्मय-
स्त्रेताऽयानां
दक्षिणाद्वातो वातः सनातन ऋषिः ॥

Adhvaryu and yajamāna recite TS 4.3.3.2f, as before. Nos. 119–128 are consecrated with:

West among the directions;

प्रतीची दिशां

¹ The winning throw.

² The second best throw.

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the rains among the seasons;
The Viśvedevas the deity; viṣ (agricultural power)
wealth;
seventeenfold the stoma; its twenty-one-fold path;
the three-year-old strength;
*dvāpara*³ among the dice throws;
the west wind the wind; Ahabūna the seer.

(TS 4.3.3.1c)

वर्षा ऋतूनां
विश्वे देवा देवता विड् द्रविणं
सप्तदशः स्तोमः स उ वैकविंशवर्तनि-
स्त्रिवृत्सो वयो द्वापरोऽयानां
पश्चाद्वातो वातोऽहभून ऋषिः ॥

Adhvaryu and yajamāna recite TS 4.3.3.2f. Nos. 129–138 are consecrated with:

North among the directions;
autumn among the seasons;
Mitra-Varuṇa the deity; nourishment wealth;
twenty-one-fold the stoma; its twenty-seven-fold path;
the four-year-old strength;
āskanda among the dice throws;
the north wind the wind; Pratna the seer.

(TS 4.3.3.2d)

उदीची दिशा ५
शरदृतूनां
मित्रावरुणौ देवता पुष्टं द्रविणं
मेकविंशः स्तोमः स उ त्रिणववर्तनि-
स्तुर्यवाङ् वयं
आस्कन्दोऽयाना-
मुत्तराद्वातो वातः प्रतन ऋषिः ॥

Adhvaryu and yajamāna recite TS 4.3.3.2f. Nos. 139–148 are consecrated with:

Zenith among the directions.
winter among the seasons;
Bṛhaspati the deity; brilliance wealth;
twenty-seven-fold the stoma; its thirty-three-fold path;
the draught-animal strength;
abhibhū among the dice throws;
the all-pervading wind the wind; Suparṇa the seer.

(TS 4.3.3.2e)

ऊर्ध्वो दिशा ५
हैमन्तशिशिराऋतूनां
बृहस्पतिर्देवता वचो द्रविणं
त्रिणवः स्तोमः स उ त्रयस्त्रिंशवर्तनि-
पष्टवाङ्मयोऽभिभूरयानां
विष्वग्वातो वातः सुपर्ण ऋषिः ॥

Adhvaryu and yajamāna recite TS 4.3.3.2f. Each of the fifty Inhalation-Supporting bricks is consecrated with With That God and Pouring Milk.

Five Face bricks (*mukham*), nos. 149–153, are consecrated with five mantras:

This Agni is the head and peak of heaven
lord of the earth.
He gives life to the seeds of the waters.

(TS 4.4.4.1a)

अग्निर्मूर्धा दिवः कुकुत्
पतिः पृथिव्या अयम् ।
अपां रेतोऽसि जिवन्ति ॥

You are the leader of the ritual and the region,
where you resort with auspicious stallions.

भुवो यज्ञस्य रजसश्च नेता
यत्रा नियुज्मिः सचसे शिवाभिः ।

³ The third best throw.

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You placed your head in heaven, winning splendor.
Agni! You made your tongue bear the oblation.

(TS 4.4.4.1d)

Guardian of the people, vigilant and clever,
Agni was born for new prosperity.
Face touched with butter, he shines brightly
with great sky-touching flame for all the Bhāratas.

(TS 4.4.4.2g = RV 5.11.1: see page 74)

Agni! You, a radiant celebrity,
with flaming hair and dear to many,
men invoke you in their homes
to carry the oblation.

(TS 4.4.4.3k)

May we kindle you, God Agni,
radiant and unaging.
When this wonderful kindling stick of yours
radiates in the sky,
then bear food to the praisers.

(TS 4.4.4.6t)

This is followed by With That God and Pouring Milk, each five times.

The adhvaryu then consecrates five Limbs (*āṅgam*), nos. 154–158, with five mantras:

With the eastern direction I place you, with the
gāyatrī meter,
with Agni as the deity;
with the head of Agni I put down the head of Agni.
With the southern direction I place you, with the
triṣṭubh meter,
with Indra as the deity;
with the wing of Agni I put down the wing of Agni.
With the western direction I place you, with the
jagatī meter,
with Savitr as the deity;
with the tail of Agni I put down the tail of Agni.
With the northern direction I place you, with the
anuṣṭubh meter,
with Mitra and Varuṇa as the deity;
with the wing of Agni I put down the wing of Agni.
With the upward direction I place you, with the
pañkti meter,
with Bṛhaspati as the deity,
with the back of Agni I put down the back of Agni.

(TS 5.5.8.2–3)

दिवि मूर्धनं दधिषे सुवर्षां
जिह्वामग्ने चकृषे हव्यवाहम् ॥

जनस्य गोपा अजनिष्ट जागृवि-
रग्निः सुदक्षः सुविताय नव्यसे ।
धृतप्रतीको बृहता दिविस्पृशा
सुमदि मा ते भरतेभ्यः शुचिः ॥

त्वां चित्रश्रवस्तम्
हवन्ते विश्व जन्तवः ।
शोचिष्केशं पुरुप्रिया-
मै हव्याय वोढवे ॥

आ ते अग्न कृचा हविः
शुक्रस्य ज्योतिषस्पते ।
सुश्रन्द् दस्म विस्पते
हव्यवाह तुभ्यं हूयत
हव्यं स्तोत्रभ्य आ भर ॥

प्राच्यां त्वा दिशा सादयामि
गायत्रेण छन्दसाऽग्निना देवतया-
ऽग्नेः शीर्ष्णाऽग्नेः शिर उप दधामि ।
दक्षिणया त्वा दिशा सादयामि
तेष्टुमेन छन्दसेन्द्रेण देवतया-
ऽग्नेः पक्षेणाग्नेः पक्षमुप दधामि ।
प्रतीच्यां त्वा दिशा सादयामि
जागृतेन छन्दसा सवित्रा देवतया-
ऽग्नेः पुच्छेनाग्नेः पुच्छमुप दधामि ।
उदीच्यां त्वा दिशा सादयामि
म्यानुष्टुमेन छन्दसा मित्रावरुणाभ्यां देवतया-
ऽग्नेः पक्षेणाग्नेः पक्षमुप दधामि ।
कूर्ध्वयां त्वा दिशा सादयामि
पाङ्क्त्येन छन्दसा बृहस्पतिना देवतया-
ऽग्नेः पृष्ठेनाग्नेः पृष्ठमुप दधामि ॥

THE FIRST LAYER

followed by With That God and Pouring Milk, each five times.
Next comes the Prājāpatya brick, no. 159, consecrated with:

The equal of the year
that they worship in you, night!
Making his children rich in heroes,
may he obtain a full life!

(TS 5.7.2.1b)

संवत्सरस्य प्रतिमां
यां त्वा रात्र्युपासन्ते ।
प्रजां सुवीरां कृत्वा
विश्वमायुर्व्यश्नवन् ॥

and the Bull, no. 160, with:

To you, Agni, bull, clever one,
I have come, creating you young again.
May our household rites not falter!
With pointed sacred power, sharpen us!

(TS 5.7.2.1a)

त्वामग्ने वृषभं चेकितानं
पुनर्युवानं जनयन्नुपागाम् ।
अस्थुरिणो गार्हपत्यानि सन्तु
तिग्मेननो ब्रह्मणा सशिशधि ॥

followed by twice With That God and Pouring Milk.

The only bricks left on the first layer are the forty Space Fillers (*lokam-prṇa*). They may be consecrated in any order by reciting the mantras Fill the Space, With That God, and Pouring Milk. On the first, third, and fifth layer, they are consecrated in the eastern direction. The first Space-Filler brick (no. 161) is consecrated jointly by adhvaryu and yajamāna. This occurs on all layers. Moreover, on the first and third layer, the last brick, no. 200 in Figures 23 and 25, is consecrated by the adhvaryu.

The adhvaryu commands brahman and pratiprasthātā:

Cover this Agni with space fillers
in the eastern direction!

इममग्निं प्राचीभिर्लोकप्रणाभिः
संप्रच्छादयत ॥

The text of this praiṣa, “command,” is not found elsewhere (but cf. BŚS 10.36:34.8–9). While adhvaryu and yajamāna, assisted by pratiprasthātā and brahman, recite the three mantras over the space fillers as fast as they can, the udgātā sings his eight space-filler chants, all taken from the Araṇyageyagāna and replete with stobhas:

- I. *hā bu mahi* (3 x) *mahī mahi* (3 x) *mahye maṃ hye* (3 x) /
mahī trīṇām avār astu / *dyukṣaṃ mitrasyāryamṇāḥ* / *durādha-*
rṣaṃ varuṇasya / *hā bu mahi* (3 x) *mahī mahi* (3 x) *mahye maṃ*
hye (2 x) *mahī māhi mā au ho vā* / *ē mahy e mahy e mahi* //
AG 24.5, based upon JA 20.8;cf. RV 10.185.1)
- II. *hā bu divi* (3 x) *divi divi* (3 x) / *dā yi ve* (6 x) / *au ho au ho vā* /
mahī trīṇām avār astu / *au ho au ho vā* / *dyukṣaṃ mitrasyā-*
ryamṇāḥ / *au ho au ho vā* / *durādharṣaṃ varuṇasya* / *hā bu divi*

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(3 x) *divi divi* (3 x) / *dā yi ve* (4 x) *divi dā yi vā au ho vā* / *ē divy e divy e divi* //

(AG 24.6 based upon JA 20.8; cf. RV 10.185.1)

III. *agnom* / *agna ho agna ho agna hā ā vu vā* / *ē jyotiḥ* //
(AG 25.32)

IV. *vāyom* / *vāya ho yi vāya ho yi vāya hā ā vu vā* / *ē rājā* //
(AG 25.33)

V. *sūryom* / *sūrya ho yi sūrya ho yi sūrya hā ā vu vā* / *ē bhrājā* //
(AG 25.34)

VI. *candrom* / *candra ho yi candra ho yi candra hā ā vu vā* / *ē ā bhrājā* //
(AG 25.35)

VII. *nākom* / *nāka ho yi nāka ho yi nāka hā ā vu vā* / *ē prṣṭham* //
(AG 25.36)

VIII. *śukrom* / *śukra ho yi śukra ho yi śukra hā ā vu vā* / *ē bhrājā* //
(AG 25.37)

The last six chants have a structure similar to the chants of AG 25.21–25, which occur elsewhere in the Agnicayana (see Table 15 on page 533). While these chants continue, adhvaryu and yajamāna complete the consecration of the Space Fillers. The adhvaryu sweeps the layer with a broom of palāśa leaves and recites the space-filler mantra once more together with the yajamāna. The adhvaryu touches the layer and recites:

The wise (Agni) will distinguish good and bad thought,
like the straight and crooked questions of men!
For wealth and good offspring, god,
grant us gifts and remove their absence.
(TS 5.5.4.4 = RV 4.2.11, a difficult verse; cf. Renou 1964, 89–91)

चित्तिमर्चिति चिनवृद्धि विद्वान्
पृष्ठे व वीता वृजिना च मर्तान् ।
राये च नः स्वपुत्राय देव
दिति च रास्वादिति मुरुष्य ॥

TS 4.4.4.1a (as above, page 441).

May speech be in my mouth, breath in my nostrils,
sight in my eyes, hearing in my ears,
strength in my arms, power in my thighs.
May all my limbs be uninjured.
May your body be with my body!
Homage to you! Do not harm me!

(TS 5.5.9.2g)

You are giver of exhalation, giver of inhalation,
giver of the diffused breath, giver of eyesight,

वाङ् मं आसन् नसोः प्राणो-
ऽक्षयोश्चक्षुः कर्णयोः श्रोत्रं
बाहुवोर्बलमूर्ध्वोरोजो-
ऽरिष्टा विश्वान्यद्भानि
तन्नुस्तुवा मे सह
नमस्ते अस्तु मा मां हिंसीः ॥

प्राणदा अपानदा
व्यानदाश्चक्षुर्दो

THE SECOND LAYER

giver of splendor, giver of freedom.
Let your flames injure somebody else!
Be purifying and friendly to us!

(TS 4.6.1.4q)

वर्चोदा वरिवोदाः ।
अन्ये ते अस्मत् तपन्तु हेतयः
पावको अस्मभ्यं शिवो भव ॥

The first layer is now almost completed. The adhvaryu recites TS 5.7.9.1 a-b and 5.7.8.1a, as he did at the beginning of the construction of the domestic altar, of the setting up of the Agni field, and of the first layer (pages 339, 386, 398). He touches the black horse and spreads loose soil over the first layer, reciting TS 1.5.11.1d, followed by With That God and Pouring Milk, as he did on all layers of the domestic altar (page 342). He makes two Piled Together (*saṃcita*) butter oblations, reciting:

Agni, ocean! Your arrow is called young.
Be gentle with it to us.
To this arrow of yours, homage!
Living on it, may we prosper—svāhā!

(TS 5.5.9.1a)

अग्ने उदधे यात इधुयुवा नाम
तथा नो मृड
तस्यास्ते नम-
स्तस्यास्त उप जीवन्तो भूयास् ॥

This I request of you, praising you with brahman;
this the yajamāna seeks with offerings:
Without anger, Varuṇa, be here!
Wide ruler! Don't take away our life—svāhā!

(TS 2.1.1.6w)

तस्वां यामि ब्रह्मणा वन्दमान-
स्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्यु-
रशसु मा न आयुः प्र मोषीः ॥

At the first svāhā, the yajamāna renounces to Agni; at the second, to Varuṇa.

At about 4:30 p.m., less than two hours after the fetching of the Agnis, the first layer is completed. All return to the Old Hall. After the evening Pravargya, Upasad, and the usual rites, the fourth ritual day ends.

Fifth Day: April 17, 1975

EPISODE 14

The Second Layer

THE FIFTH RITUAL day starts with the morning Pravargya and Upasad, and the accompanying ceremonies. As on the previous and following days, a brown and a white horse are tied to poles immediately east of the altar, to the north and south, respectively. The bricks of the second layer have already been put down on the evening before, not without expert guidance, for their shapes and pattern are very complex. They will now be consecrated by the adhvaryu together with the yajamāna. Though the pattern is more complicated than that of the first layer, the consecration procedure is simpler. The description will therefore be relatively brief.

In the second layer, the first 57 bricks are consecrated in a particular order; the remaining 143 bricks are lokampr̥ṇa, Space Fillers. The order

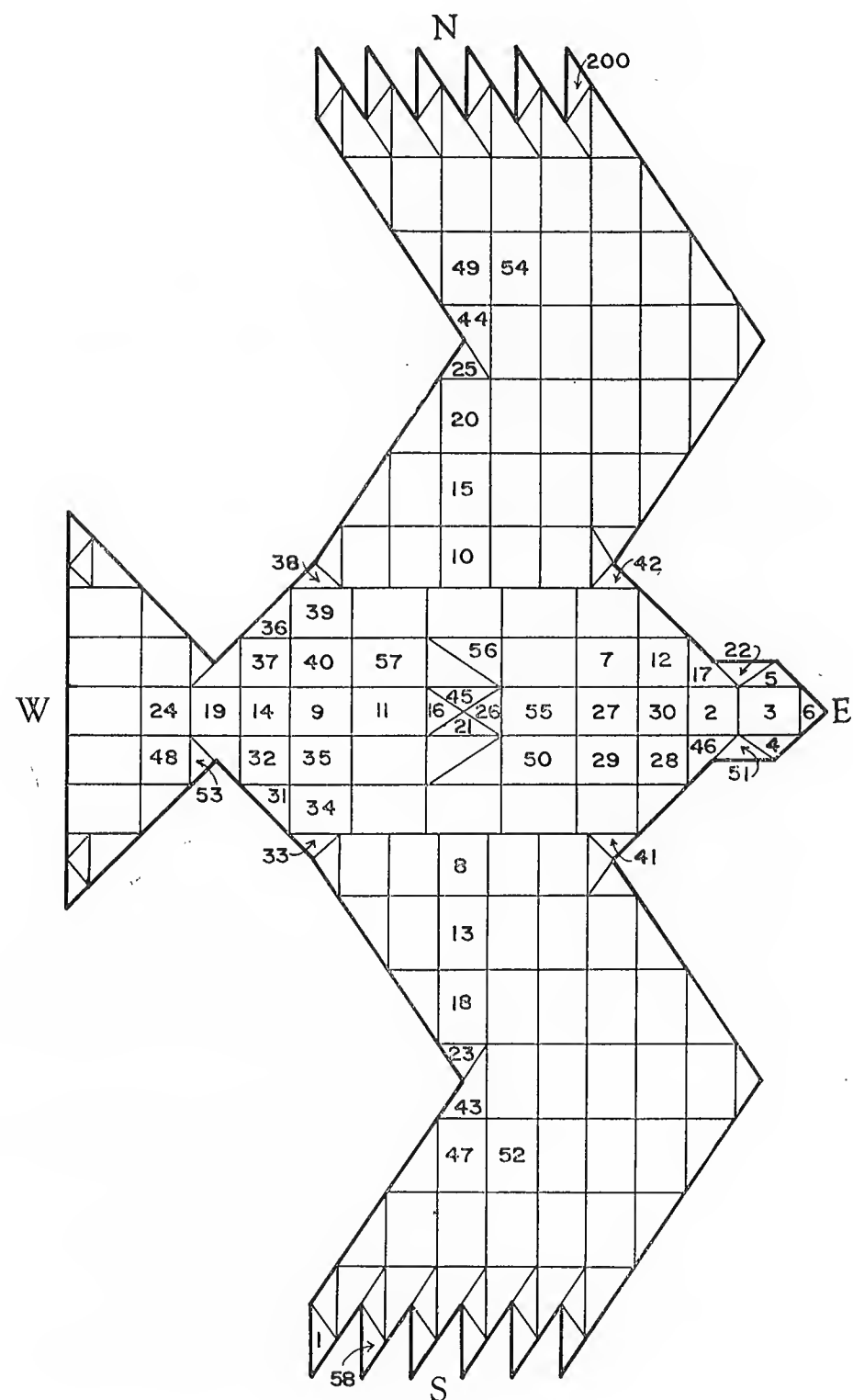


Figure 26—Order of Bricks in the Second Layer

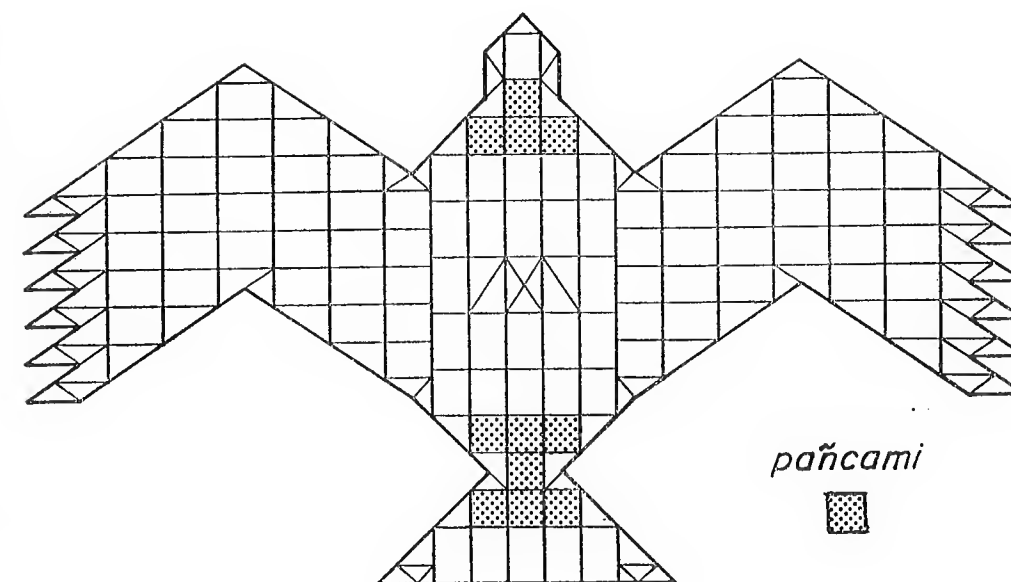


Figure 27—Pañcami Bricks in the Second and Fourth Layers

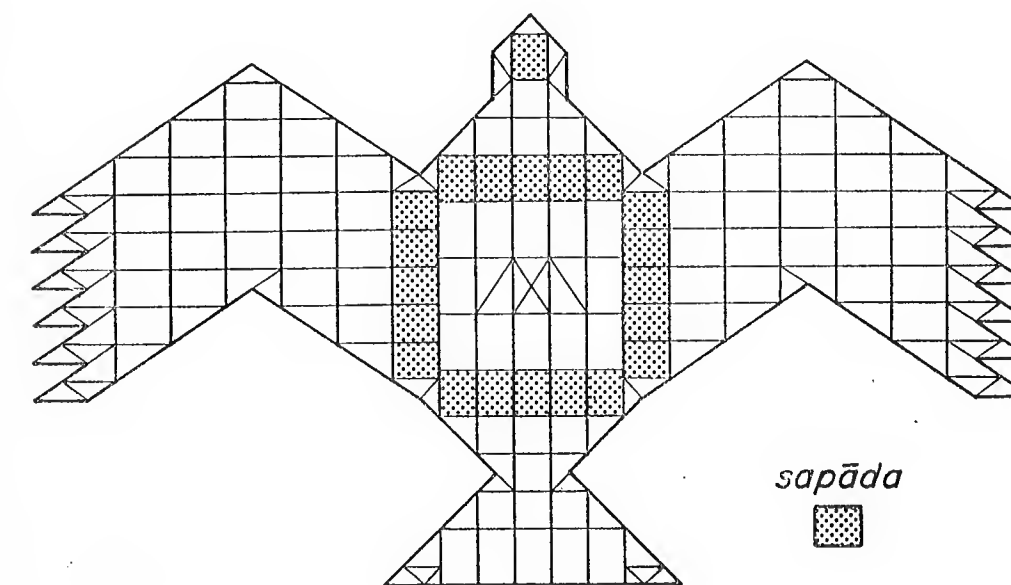


Figure 28—Sapāda Bricks in the Second and Fourth Layers

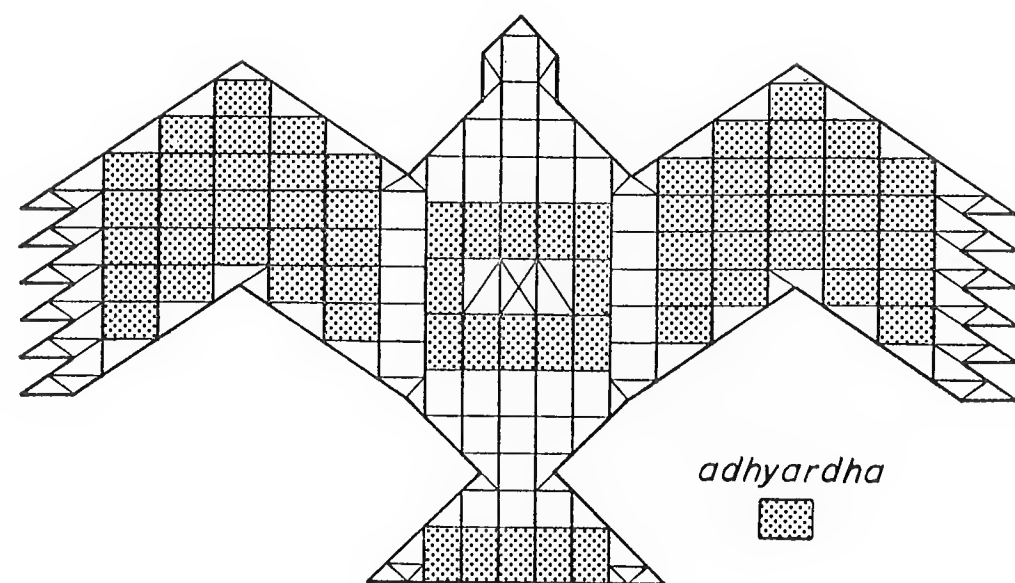


Figure 29—Adhyardha Bricks in the Second and Fourth Layers

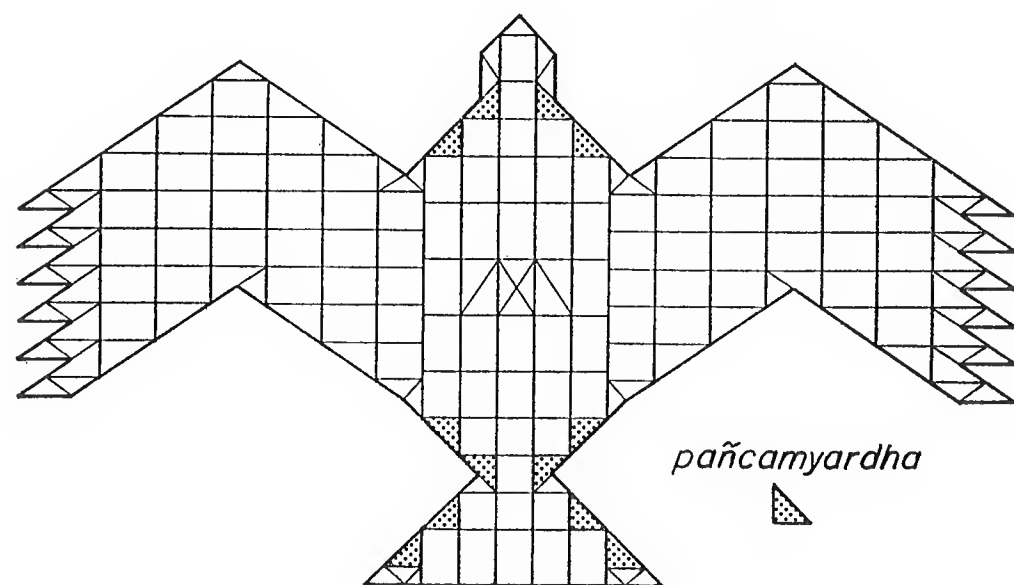


Figure 30—Pañcamyardha Bricks in the Second and Fourth Layers

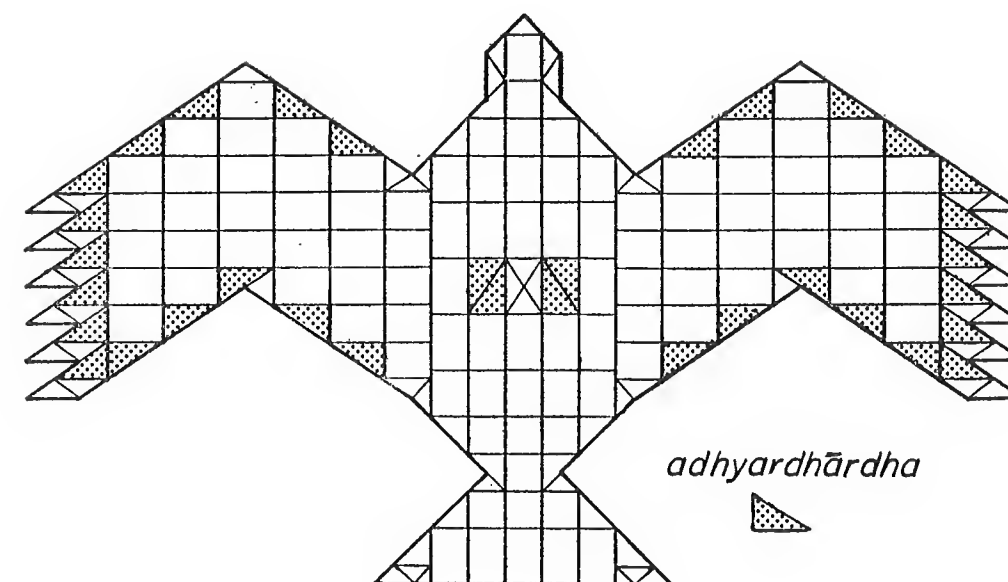


Figure 31—Adhyardhārdha Bricks in the Second and Fourth Layers

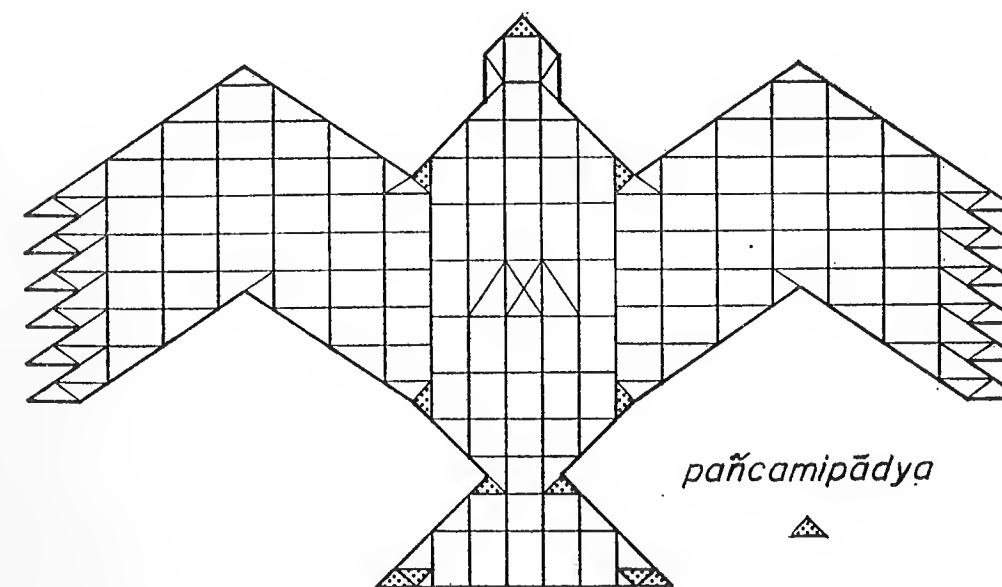


Figure 32—Pañcamipādyā Bricks in the Second and Fourth Layers

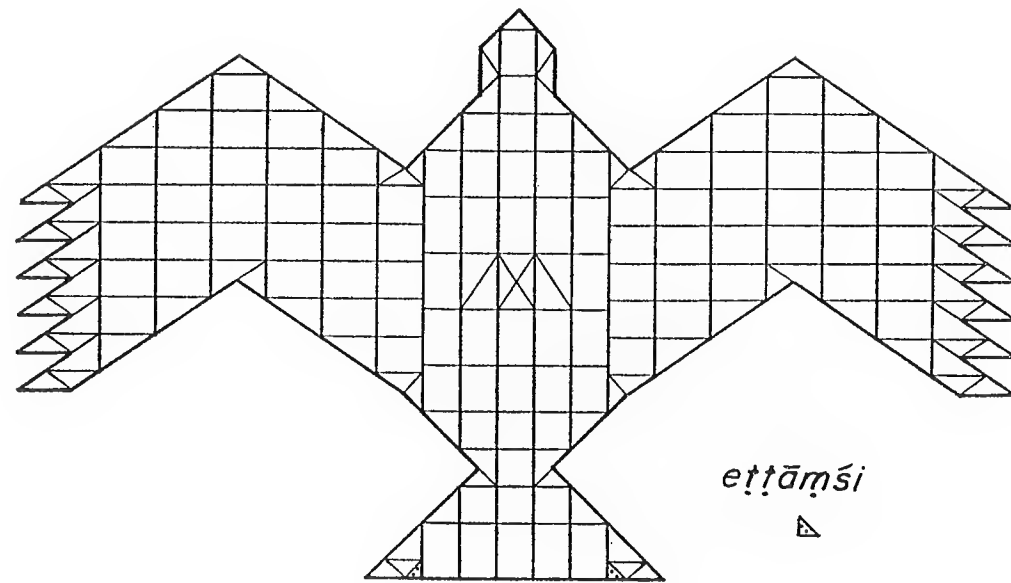


Figure 33—Etṭāṃśi (Aṣṭāṃśi) Bricks in the Second and Fourth Layers

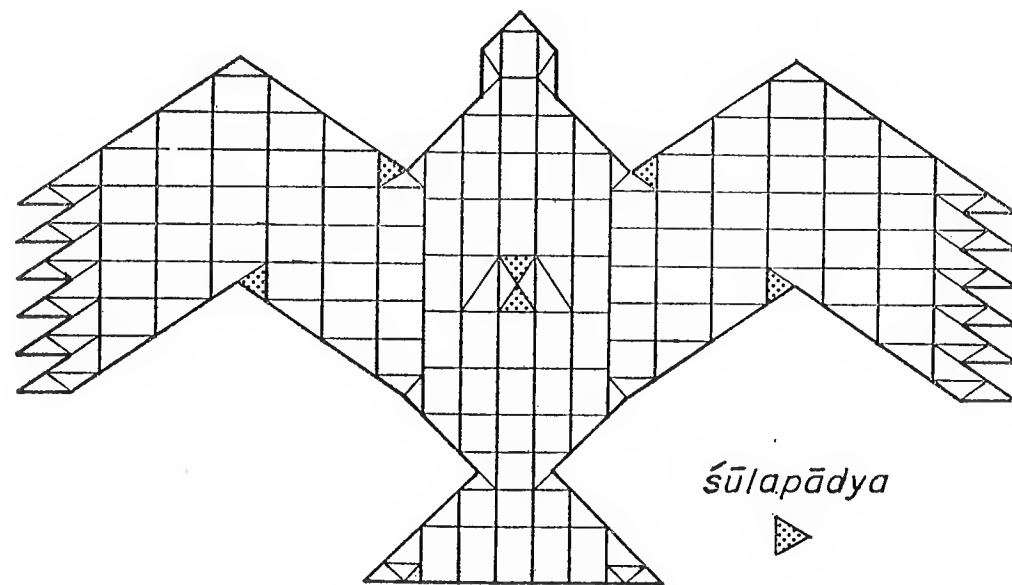


Figure 34—Śūlapādyā Bricks in the Second and Fourth Layers

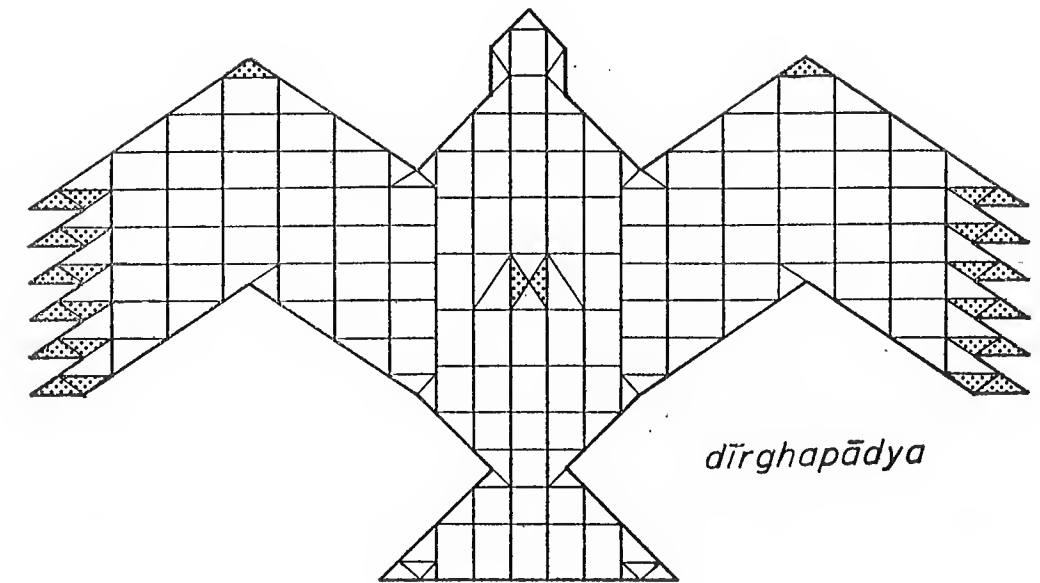


Figure 35—Dīrghapādyā Bricks in the Second and Fourth Layers

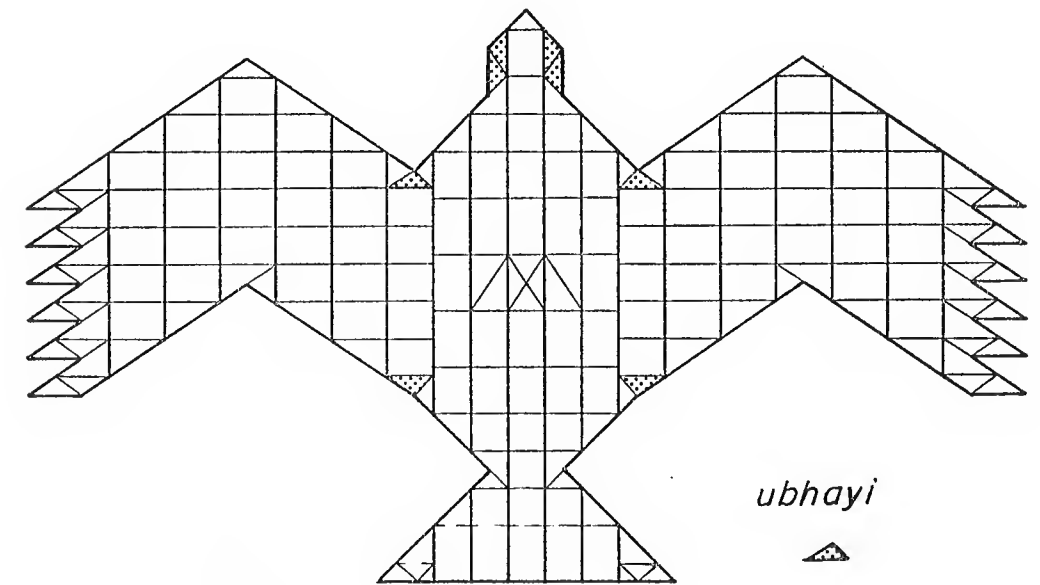


Figure 36—Ubhayi Bricks in the Second and Fourth Layers

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and shapes of the bricks are given in Figure 26. Ten separate figures illustrate the distribution of the ten types of bricks over the second (and fourth) layer (Figures 27–36). The names of the bricks are provided by Table 8. The area of the bricks and the total area of the second (or fourth) layer are given in Table 9.

NAMES OF BRICKS IN THE SECOND LAYER

Number	Name of Bricks	Number of Bricks
1	Vibhakti, "Share"	1
2– 6	Skandhya, "Shoulder"	5
7–11	Āśvinī, "Of the Āśvins"	5
12–16	Ṛtavya, "Season"	5
17–21	Prāṇabhṛt, "Supporting Exhalation"	5
22–26	Vṛṣṭisani, "Rain Bringing"	5
27–30	Mūrdhanvatī, "Containing "Head"	4
31–45	Vayasya, "Vigor"	15
46–50	Mukham, "Face"	5
51–55	Aṅga, "Limb"	5
56	Prājāpatya, "for Prajāpati"	1
57	Ṛṣabha, "Bull"	1
58–200	Lokamṛṇa, "Space Filler"	143
		200

TABLE 8

The reason for the complexity of the pattern of the second layer, and indeed for the more complex shapes of the pañcamipādyā, aṣṭāmsī (eṭṭāmsī) śūlapādyā, dīrghapādyā, and ubhayī bricks, lies in the principles that underlie the entire altar construction. First, except for the vertical passage at the center, the interstices between bricks must never be above or under the interstices between bricks of the next layer. Second, each layer should consist of 200 bricks. Third, the total area of the altar should be 7 1/2 square puruṣas. Once these principles are adopted and the pattern of the first layer is established, the pattern of the second must have been arrived at by trial and error.¹

¹ The pattern of the second layer of the 1975 altar is almost identical with a pattern known to earlier commentators in the Baudhāyana tradition (see Thibaut's edition and translation of the Baudhāyana Śulva Sūtra, with excerpts from commentaries: *The Pandit*, February 1, 1876, p. 218).

THE SECOND LAYER

AREA OF BRICKS IN THE SECOND AND FOURTH LAYER

	Number	Area Per Brick	Total Area
<i>pañcami</i>	11	1	11
<i>sapāda</i>	21	1.25	26.25
<i>adhyardha</i>	67	1.5	100.5
<i>pañcamyardha</i>	12	.5	6
<i>adhyardhārdha</i>	34	.75	25.5
<i>pañcamipādyā</i>	11	.25	2.75
<i>eṭṭāmsī</i>	2	.125	.25
<i>śūlapādyā</i>	6	.375	2.25
<i>dīrghapādyā</i>	28	.375	10.5
<i>ubhayī</i>	8	.3125	2.5
			187.5

TABLE 9

So let us return to the consecration of the second layer on April 17, 1975. After yajamāna, adhvaryu, brahman and pratiprasthātā have put on their sandals, the yajamāna sits down at his usual place south of the bird, the brahman on his right. The adhvaryu, standing west of the tail, again recites TS 5.7.9.1a, touching his heart with his right hand, and TS 5.7.8.1a, with folded hands. He touches the white horse, ascends the altar together with the yajamāna, and recites TS 4.6.1.3l-m, as before. The consecration of the bricks begins. The Share brick (*vibhakti*), no. 1, is touched, with:

We chose Agni as our messenger,
as omniscient hotṛ of this ritual,
rich in spiritual power.

(TB 3.5.2.3 = RV 1.12.1)

अग्निं दूतं वृणीमहे ।
होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुकृतम् ।

followed by With That God and Pouring Milk. At the same time, the udgātā begins the chanting of his Way chants (*saṃyānī*), which continues over the next five bricks (same as above, page 426).

Of the five Shoulder bricks (*skandhya*), nos. 2–6, the first two are consecrated together with:

You are Śukra and Śuci, months of summer.

(TS 4.4.11.1b)

शुक्रश्च शुचिश्च प्रेम्मावृत् ।

The adhvaryu adds an avakā plant, with:

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You are Agni's womb!
(BSS 10.38:35.16; above page 423)

अग्नेर्योनिरसि ।

Nos. 4 and 5 are consecrated with:

I join you in bonds of companionship
with two ghee oblations.
I join you in bonds of companionship
with brilliance.

आधाराभ्यां त्वा सुयुजां युजा युनज्मि ।
तेजसा त्वा सुयुजां युजा युनज्मि ॥

(TS 4.4.4.1a²; cf. page 442)

No. 6 is consecrated with:

You are the path of Vāyu.

वायोर्यान्त्यसि ।

(TS 4.4.6.2f¹; page 425)

followed by six times With That God and Pouring Milk for nos. 2–3, the
avakā plant, and nos. 4–6.

The five bricks for the Aśvins (āśvinī), nos. 7–11, are consecrated with:

a. Firm your dwelling; firm your womb; you are
firm.

In your firm womb sit correctly!
As first sign of fire in the ukhā pot,
may the two Aśvins, adhvaryus,
seat you here in the east!

ध्रुवक्षिंतिर्ध्रुवयोनिर्ध्रुवाऽसि
ध्रुवां योनिमा सीद साध्या ।
उख्यस्य कृतं प्रथमं पुरस्ता-
दश्विनोऽध्वर्यू सादयतामिह त्वा ॥

b. Under your own skill, you whose father is skill,
sit here,

as the great earth bountiful among the gods!
Settle down with your body,
kind, like a father to his son!
May the two Aśvins, adhvaryus, seat you here!

स्वे दक्षे दक्षपितेह सीद
देवत्रा पृथिवी बृहती रराणा ।
स्वासस्था तुनुवा सं विशस्व
पितेवैधि मूनव आ सुशेवा-
श्विनोऽध्वर्यू सादयतामिह त्वा ॥

PLATE 73 c. Nesting, rich in wealth, granting strength;
increase our wealth, abundant and rich in heroes!
Dispelling enmity and hostility,
let the lord of ritual share in the increase of
wealth,

grant heaven as property to the yajamāna!
May the two Aśvins, adhvaryus, seat you here!

कुलायिनी वसुमती वयोधा
रुधि नो वर्ध बहुलः सुवीरम् ।
अयामसि दुर्मतिं बाधमाना
रायस्पोषे यजपतिमाभजन्ती
सुवर्धेहि यजमानाय पोष-
श्विनोऽध्वर्यू सादयतामिह त्वा ॥

d. You are the mud of Agni, leader of the gods.
May the Viśvadevas greet you as such!
With stomas for your back, rich in ghee, sit here!
Gain us wealth with offspring through ritual!

May the two Aśvins, adhvaryus, seat you here!

अग्नेः पुरीषमसि देवयानी
तां त्वा विश्वे अभि गुणन्तु देवाः ।
स्तोममृष्टा वृत्तवतीह सीद
प्रजावदस्मे द्रविणाऽऽयजस्वा-
श्विनोऽध्वर्यू सादयतामिह त्वा ॥

e. You are the head of heaven, navel of the earth,
divider of the directions, supreme woman of the
worlds.

दिवो मूर्धोऽसि पृथिव्या नाभि-
विष्टम्भेनी दिशामधिपत्नी भुवनामा ।

THE SECOND LAYER

You are the wave, the drop of water,
Viśvakarman is your seer.
May the two Aśvins, adhvaryus seat you here!
(TS 4.3.4.1a–2e)

ऊर्मिर्द्वयो अपामसि
विश्वकर्मा तु ऋषि-
श्विनोऽध्वर्यू सादयतामिह त्वा ॥

This is followed by five times With That God and Pouring Milk.

The five Season bricks (*rtavya*), nos. 12–16, are consecrated with:

United with the seasons, with the ordainers,
with the Vasus, establishing strength,
you for Agni Common-to-all-men,
may the two Aśvins, adhvaryus, seat you here!

(TS 4.3.4.3f)

सुवर्कृतुभिः सुवर्धिधामिभिः
सुवर्षसुभिः सव रुद्रैः
सुवरादित्यैः सुवर्विश्वैर्वैदेवैः
सुवर्देवैः सुवर्देवैर्वैयोनाथै-
रमथै त्वा वैश्वानराया-
श्विनोऽध्वर्यू सादयतामिह त्वा ॥

and four more mantras resulting from this by replacing “Vasus” by “Ru-
dras,” “Ādityas,” “All-gods” and “gods”; followed by five times With That
God and Pouring Milk.

The five Exhalation-Supporting bricks (*prāṇabhṛt*), nos. 17–21, are
consecrated with:

Protect my exhalation!
Protect my inhalation!
Protect my diffused breath!
Make my eyes shine wide!
Make my ears hear!

(TS 4.3.4.3g)

प्राणं मे पाह्य-
पानं मे पाहि
व्यानं मे पाहि
चक्षुर्मे उर्व्यो वि भाहि
श्रोत्रं मे श्लाक्य ॥

followed by five times With That God and Pouring Milk.

The five Rain-Bringing bricks (*vr̥ṣṭisani*), nos. 22–26, receive special
treatment: each is lifted out of the layer where it had already been placed,
and carried by two helpers clockwise around the altar, while the adhvaryu
touches it. Each is consecrated after it has been put back in its place. The
five mantras are:

Make the waters overflow!
Bring the plants to life!
Protect those with two legs!
Help those with four legs!
From the sky produce rain!

(TS 4.3.4.4h)

अपस्विन्वो-
षधीर्जिन्व
द्विपात् पाहि
चतुष्पादव
दिवो वृष्टिमेरय ॥

followed by five times With That God and Pouring Milk.

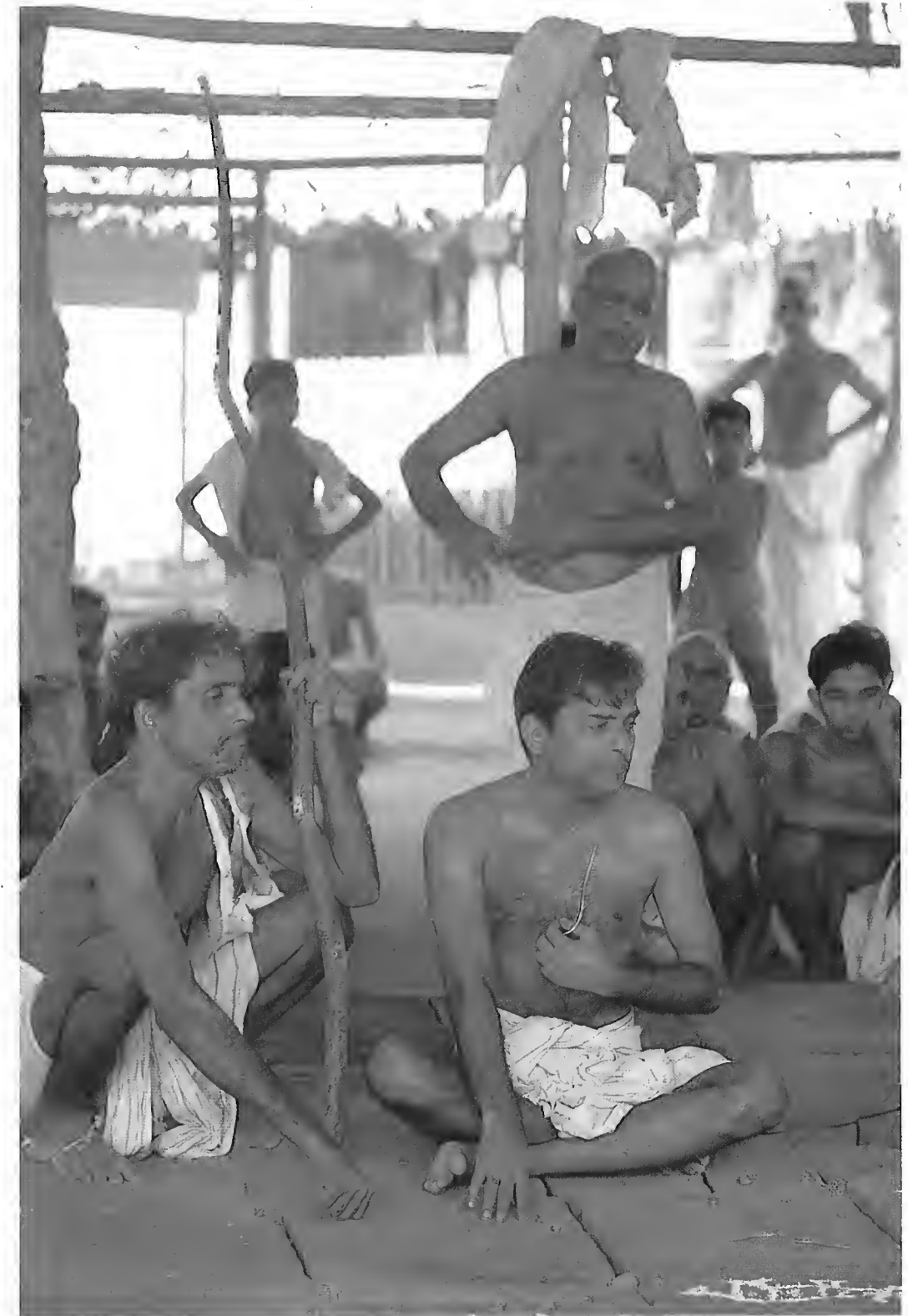
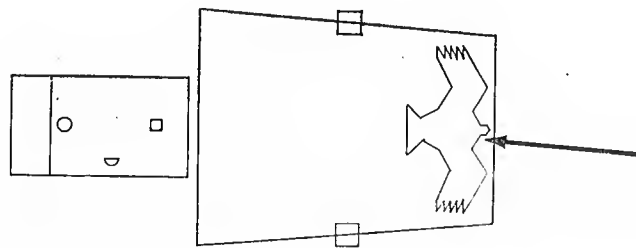
The four *mūrdhanvati* bricks, “containing [the word] ‘head’ (*mūrdhan*),”
nos. 27–30, are consecrated with four mantras of which the fourth contains
the word ‘head’:

PLATE 73
The Second Layer

"Nesting, rich in wealth, granting strength;
increase our wealth, abundant and rich in heroes!
Dispelling enmity and hostility,
let the lord of ritual share in the increase of wealth,
grant heaven as increase to the yajamāna.
May the two Aśvins, adhvaryus, seat you here!"

(TS 4.3.4.1c)

Yajamāna and adhvaryu consecrate brick no. 9, one of the bricks for the Aśvins in the second layer, while the udgātā continues his Way chants (saṃyānī). The ṛsabha brick, no. 57, has a picture in white paste of a bull on it.



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(You are) support in strength, overlord meter;
military power in strength, delightful meter;
Viśvakarman in strength, parameṣṭin meter;
head in strength, prajāpati meter
(TS 4.3.5.1a¹⁶⁻¹⁹)

followed by four times With That God and Pouring Milk.

The fifteen Vigor bricks (*vayasya*), nos. 31–45, are consecrated with fifteen mantras:

(You are) the calf of eighteen months in strength,
the triṣṭubh meter;
the two-year-old in strength, the virāj meter;
the two-and-a-half-year-old in strength, the
gāyatrī meter;
the three-year-old in strength, the uṣṇih meter;
the four-year-old in strength, the anuṣṭubh meter;
the draught animal in strength, the bṛhatī meter;
the bull in strength, the satobṛhatī meter;
the bullock in strength, the kakubh meter;
the cow in strength, the jagatī meter;
the beast of burden in strength, the paṅkti meter;
the goat in strength, the averted meter;
the ram in strength, the spacious meter;
the tiger in strength, the invincible meter;
the lion in strength, the covering meter;
the man in strength, the lazy meter.
(TS 4.3.5.1a^{1-12,14-15,13})

followed by fifteen times With That God and Pouring Milk.

PLATE 73 The remaining groups of bricks: Face (*mukham*), Limb (*aṅgam*), For
Prajāpati (*prājāpatya*), and Bull (*ṛṣabha*), nos. 46–57, are consecrated in
the same manner as on the first layer. The 143 Space-Filler bricks are con-
secrated in the northern direction, beginning with no. 58. The adhvaryu
recites:

Cover this Agni with Space Fillers
in the northern direction!
(not found elsewhere, but cf. BŚS 10.38:36.16)

The last brick consecrated is the brick marked no. 200 in Figure 26. While
yajamāna and adhvaryu, assisted by pratiprasthātā and brahman, complete
the mantras Fill The Space, With That God, and Pouring Milk over the
Space-Filler bricks, the udgātā sings again his space-filler chants. The
remaining rites and recitations are almost the same as on the first layer,
but instead of TS 4.4.4.1a, the adhvaryu recites:

You are the leader of the ritual and the region

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where you resort with auspicious stallions.
You placed your head in heaven, good with rain.
Agni! You made your tongue bear the oblation.
(TS 4.4.4.1d)

यत्रां नियुजिः सचसे शिवाभिः ।
दिवि सूर्धानं दधिषे सुवर्षां
जिह्वाभ्ये चकृषे हव्यवाहम् ॥

After spreading loose soil, the Piled-Together (*saṃcita*) oblation is
made. The adhvaryu addresses “Agni, boisterous” (TS 5.5.9.1.b) instead
of “Agni, ocean” (TS 5.5.9.1a: see above, page 445).

When the second layer is completed, the bricks for the third layer are
put down, ready for consecration on the next day. All return to the Old
Hall. After the evening Pravargya, the Upasad, and the other customary
rites, the fifth day ends.

Sixth Day: April 18, 1975

EPISODE 15

The Third Layer

THE THIRD LAYER is similar in pattern to the first. The first 90 bricks
are consecrated in a particular order. The remaining 110 bricks are Space
Fillers, with fixed locations only for the first and last. The order and shape
of the bricks are given in Figure 37. Their names are provided by Table 10.

NAMES OF BRICKS IN THE THIRD LAYER

Number	Name of Bricks	Number of Bricks
1	Vibhakti, “Share”	1
2	Maṇḍala, “Circle”	1
3	Retahsic, “Seed Discharging”	1
4–13	Skandhya, “Shoulder”	10
14–18	Diśya, “Direction”	5
19–28	Prāṇabhṛt, “Supporting Exhalation”	10
29–64	Bṛhatī, “Great”	36
65–78	Vālahilya	14
79–83	Mukham, “Face”	5
84–88	Aṅgam, “Limb”	5
89	Prājāpatya, “For Prajāpati”	1
90	Vṛṣabha, “Bull”	1
91–200	Lokampr̥ṇa, “Space Filler”	110 200

TABLE 10

PART II THE 1975 PERFORMANCE

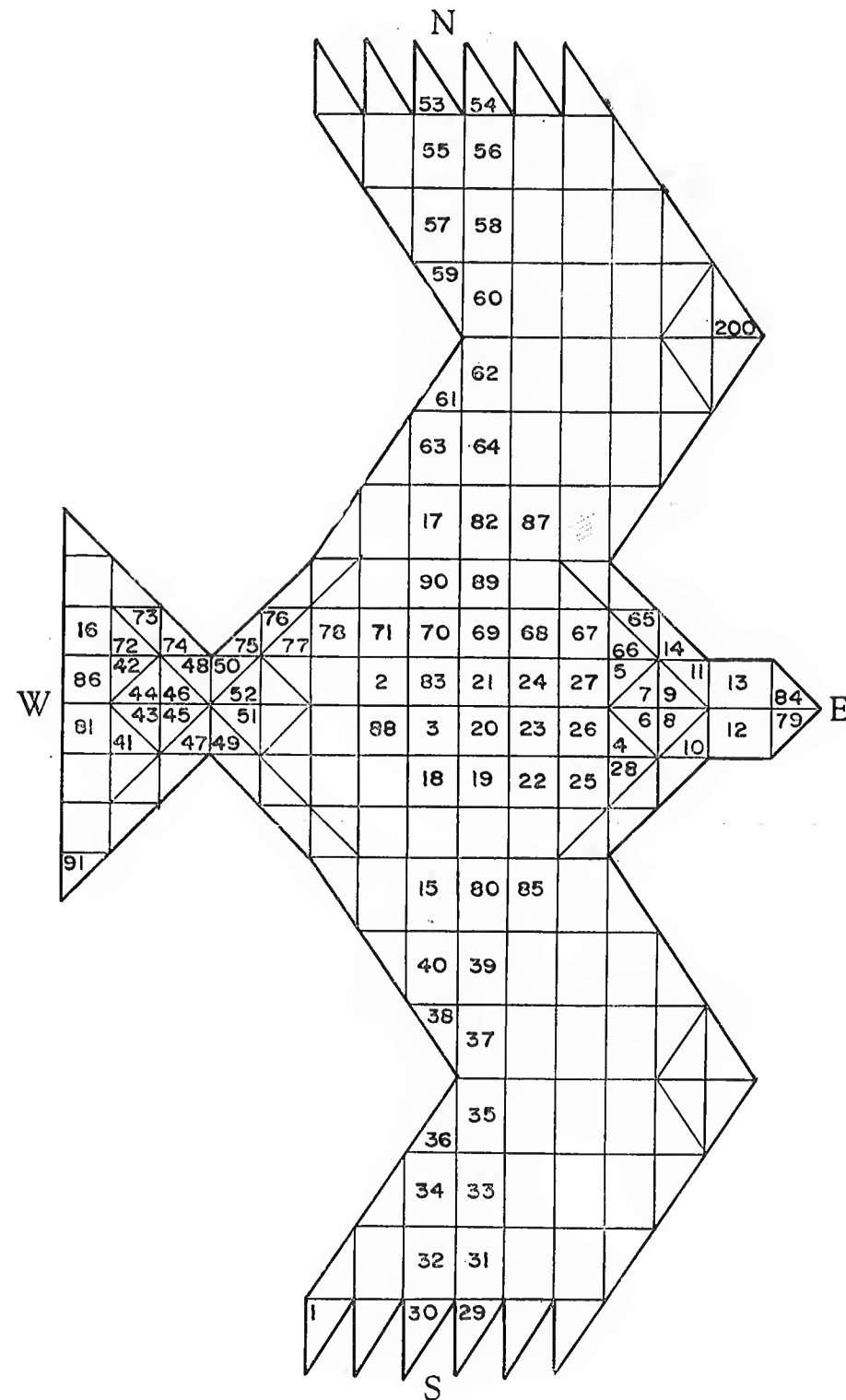


Figure 37—Order of Bricks in the Third Layer

THE THIRD LAYER

After the morning Pravargya and other customary rites, the introductory rites on the third layer are the same as on the second. The mantras with which the bricks are consecrated will now be listed, but the reader is invited to supply for himself the mantras With That God and Pouring Milk.

The Share brick (vibhakti), no. 1, which is above the Share brick of the lower layers, is consecrated with TS 1.4.46.3/ (above page 398). This is followed by the rites for the naturally perforated pebble, in which the Ignorant Priest participates (cf. above, 418). The pebble, with its three holes, is taken up with:

Indra and Agni! Make firm
the unshaking brick!
With its ridge may it set apart
heaven, earth and sky!

इन्द्राग्नी अन्वयमाना-
मिष्टकां दृष्टुं युवम् ।
पृष्ठेन द्यावापृथिवी
अन्तरिक्षं च वि बाधताम् ॥

(TS 4.3.6.1a)

The adhvaryu goes through the same moves as on the first layer: he takes the pebble, goes around the altar, makes the white horse sniff at it, and returns, followed by the yajamāna and the avidvān (Ignorant Brahmin). The three sit down, touch the pebble, and recite:

Sky! (bhuvaḥ)
Let the All-maker (Viśvakarman) seat you
on the ridge of the sky; you who are wide,
extending, brilliant, sun-filled,
who shines on the land, in the wide sky.
Hold fast the sky, make firm the sky,
don't harm the sky;
for every breath, for every exhalation,
for every diffused breath, for every inhalation,
for support, for motion!
May Vāyu protect you with great success,
a safe cover.
With that god, in the fashion of Aṅgiras,
sit firm!

सुचः
विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे
व्यचस्वतीं प्रथस्वतीं भास्वतीं सूरिमती-
मा या द्यां भासा पृथिवीमोर्वन्तरिक्ष-
मन्तरिक्षं यच्छान्तरिक्षं दृष्टुं
न्तरिक्षं मा हिंसी-
र्विश्वस्मै प्राणायोपानाय
व्यानायोदानाय
प्रतिष्ठायै चरित्राय
वायुस्त्वाऽभि पातु
महा स्वस्त्या छर्दिषा शन्तमेन
तया देवतयाऽङ्गिरस्वद् भुवा सीद ॥

(TS 4.3.6.1b)

At the same time the udgātā sings his chant composed on the word bhuvaḥ, "sky" (cf. Table 15, page 533):

bhuvom / bhuva ho yi bhuva ho yi bhuva hā ā vu vā / ē suvar jyotiḥ //
(AG 25.22)

The adhvaryu breathes out and in. The Ignorant Priest gives the golden coin to the adhvaryu and leaves. The adhvaryu makes an oblation over

PART II THE 1975 PERFORMANCE

the eastern hole of the pebble with TS 5.5.4.3. At the svāhā, the yajamāna renounces to Viśvakarman. Then both recite:

I have mounted the sky.
Let offspring not abandon me!
(TS 5.6.8.1a²)

अन्तरिक्षमाऽक्रमिषं
प्रजा मा मा ह्रीणीत् ।

They put a piece of gold on the western hole of the pebble and recite:

You are light, give me light,
give me the sky, protect me from the sky!
(TS 5.7.6.2c²)

तेजोऽसि तेजो मे यच्छा-
न्तरिक्षं यच्छान्तरिक्षान्मा पाहि ॥

The consecration of the bricks continues. The adhvaryu consecrates the Circle brick (maṇḍala), no. 2, which is above the Circle brick of the first layer:

You are the highest heaven,
sky penetrated by brahman.
The Maruts are your guardians.
Vāyu is placed in this.
I resort to it.
Let it be my protection and refuge!
(TS 4.4.5.2d)

अधिचौरन्तरिक्षं
ब्रह्मणा विष्टा
मरुतस्ते गोप्तारो
वायुर्वियत्तोऽस्य
तामहं प्रपद्ये
सा मे शर्म च वर्म चास्तु ।

At the same time the udgātā chants his Circle song, the same as before. The Seed-Discharging brick (retaḥsic), no. 3, above the Seed-Discharging brick of the first layer, is consecrated with a mantra recited mentally by adhvaryu and yajamāna, but aloud by a helper:

May the sky, seed-discharging,
conceive my seed.
May it cause my seed to be produced.
(BSS 10.39:38.5-6)

अन्तरिक्षं रेतःसिक्तम्
मे रेतो दधातु ।
तन्मे रेतः प्रजनयतु ॥

The first two of the ten Shoulder bricks (skandhyas), nos. 4-13, are consecrated with:

You are Nabha and Nabhasya,
months of rain.
(TS 4.4.11.1c)

नभश्च नभस्यश्च
वार्षिकावृत्

An avakā plant is added, with the usual mantra. The next two bricks, nos. 6-7, are consecrated with:

You are Iṣa and Urja,
months of autumn.
(TS 4.4.11.1d)

इषश्चोर्जश्च
शरदावृत्

THE THIRD LAYER

to which another avakā plant and mantra are added. In the meantime the Udgātā has started his Way songs, the same as before (pages 426, 453). The remaining six Shoulder bricks, nos. 8-13, are consecrated with six mantras:

The brilliant bore the light,
the shining bore the light,
the self-radiant bore the light.
(TS 4.2.9.4p)

विराड् ज्योतिरधारयत्
सुम्राड् ज्योतिरधारयत्
स्वराड् ज्योतिरधारयत् ॥

Let the All-maker (Viśvakarman) seat you
on the ridge of the sky,
full of light,
for every exhalation, inhalation.
Support all light,
Vāyu is your master.
(TS 4.4.6.1b)

विश्वकर्मो त्वा सादयत्व-
न्तरिक्षस्य पृष्ठे
ज्योतिर्मतीं
विश्वस्मै प्राणायानाय
विश्वं ज्योतिर्यच्छ
वायुस्तेऽधिपतिः ॥

I join you in bonds of companionship
with radiance.
I join you in bonds of companionship
with hymns.
(TS 4.4.5.1a³; cf. pages 424, 454)

वचैसा त्वा संयुजां
युजा युनज्मि ।
उक्थेभिस्त्वा संयुजां
युजा युनज्मि ॥

You are the path of Vāyu for the gods
You are the path of the sky.
TS 4.4.6.2f², g¹; cf. pages 425, 454)

देवानां वायोयान्यस्य-
न्तरिक्षस्य यान्यसि ।

Five Direction bricks (diśya), nos. 14-18, are consecrated with:

You are queen, the eastern direction;
You are ruling, the southern direction;
You are sovereign, the western direction;
You are self-ruling, the northern direction;
You are supreme woman, the great direction.
(TS 4.3.6.2c)

राज्यसि प्राची दिक् ।
विराडसि दक्षिणा दिक् ।
सुम्राडसि प्रतीची दिक् ।
स्वराडस्युदीची दिक् ।
अधिपत्यसि बृहती दिक् ॥

Ten Exhalation-Supporting bricks (prāṇabhṛt), nos. 19-28, are consecrated with:

Protect my life, protect my breath;
protect my exhalation, protect my diffused breath;
protect my eye, protect my ear;
infuse my mind, strengthen my voice;
protect my self, give me light!
(TS 4.3.6.2d)

आयुर्मे पाहि प्राणं मे पा-
ह्यपानं मे पाहि व्यानं मे पाहि
चक्षुर्मे पाहि श्रोत्रं मे पाहि
मनो मे जिन्व वाचं मे पिन्वा-
ऽऽन्मानं मे पाहि ज्योतिर्मे यच्छ ॥

Thirty-six Great bricks (bṛhatī), nos. 29-64, are consecrated with:

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You are mā meter, pramā meter, pratimā meter, asṛivis meter, pañkti meter, uṣṇih meter, bṛhati meter, anuṣṭubh meter, virāj meter, gāyatrī meter, triṣṭubh meter, jagatī meter. Earth meter, sky meter, heaven meter, seasons meter, nakṣatras meter, mind meter, speech meter, ploughing meter, gold meter, cow meter, female goat meter, horse meter. Agni the deity, Vāta the deity, Sūrya the deity, Candramas the deity, the Vasus the deity, the Rudras the deity, the Ādityas the deity, the All-gods the deity, the Maruts the deity, Bṛhaspati the deity, Indra the deity, Varuṇa the deity.

(TS 4.3.7.1a)

Fourteen Vālakhilya bricks, nos. 65–78, are consecrated with:

You are the head, ruling.
You are firm, supporter.
You are the instrument, restrainer.
For food, you!
For power, you! For ploughing, you!
For safety, you! You are the instrument, ruling.
You are firm, supporting.
You are holder, sustainer.
For life, you! For radiance you!
For power, you! For force, you!

(TS 4.3.7.2b)

The rest is routine, but the Space-Filler bricks are consecrated in the eastern direction, and the first and last bricks are the bricks marked 91 and 200, respectively, in Figure 37. The Piled-Together (samcita) oblation is addressed to "Agni, abysmal," (TS 5.5.9.1c; cf. above, pages 445, 459 .

The bricks for the fourth layer are put in place. All return to the Old Hall for the evening ceremonies, and the sixth ritual day ends.

Seventh Day: April 19, 1975

EPISODE 16

The Fourth Layer

THE FOURTH LAYER is similar to the second. The first 79 bricks are consecrated in a particular order; the remaining 121 bricks are Space Fillers. The order and shape of the bricks are given in Figure 38. Their names are provided by Table 11.

THE FOURTH LAYER

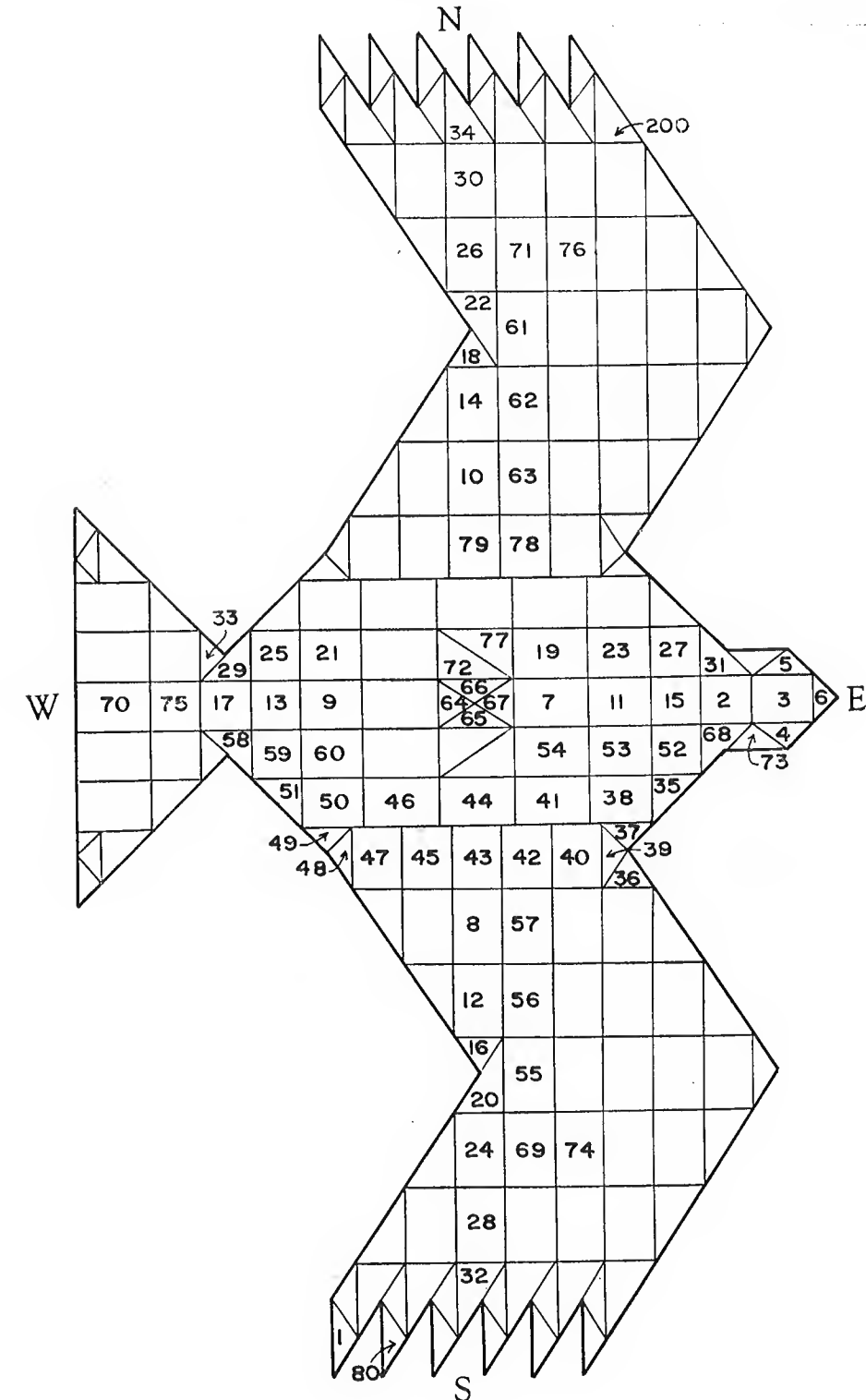


Figure 38—Order of Bricks in the Fourth Layer

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NAMES OF BRICKS IN THE FOURTH LAYER

Number	Name of Bricks	Number of Bricks
1	Vibhakti, "Share"	1
2-6	Skandhya, "Shoulder:	5
7-34	Akṣpayāstomiya, "With Diagonal Stoma"	28
35-51	Sṛṣṭi, "Creation"	17
52-67	Vyuṣṭi, "Dawn"	16
68-72	Mukham, "Face"	5
73-77	Aṅgam, "Limb"	5
78	Prājāpatya, "For Prajāpati"	1
79	Rṣabha, "Bull"	1
80-200	Lokamprṇa, "Space Filler"	121
		200

TABLE I I

After the morning Pravargya and other rites, the introductory ceremonies are the same as before. The Share brick, no. 1, above the other Share bricks, is consecrated with:

May Agni destroy the enemies,
eager for wealth, admirably,
when kindled, and offered pure.

अग्निर्वृत्राणि जङ्घनद्
द्रविणस्युर्विपुन्यया ।
ससिद्धः शुक्र आहुतः ॥

(TS 4.3.13.1a)

The first two of the five Shoulder bricks are consecrated with:

You are Saha and Sahasya,
months of winter.

सहस्रं सहस्रंश्च
हैमन्तिकावृत् ।

(TS 4.4.11.1e)

The avakā plant is added, together with its mantra. The three remaining Shoulder bricks, nos. 4-6, are consecrated with:

I join you in bonds of companionship
with songs.

स्तोमेभिस्त्वा सुयुजा
युजा युनज्मि ।

I join you in bonds of companionship
with meters.

छन्दोभिस्त्वा सुयुजा
युजा युनज्मि ॥

(TS 4.4.5.1 a⁴; cf. above pages 424, 454, 463)

You are the path of the sky for the gods.

देवानामन्तरिक्षयान्यसि ।

(TS 4.4.6.2 g²; cf. above pages 425 454, 463)

THE FOURTH LAYER

In the meantime, the udgātā has started to sing his Way songs, the same as before.

The 28 *akṣpayāstomiya* bricks, With Diagonal Stoma, nos. 7-34, constitute a difficult exercise, which requires much concentration, because the order is not the same as it was memorized from the Saṃhitā. The 28 mantras are prompted by a helper:

- (1) You are swift, triple stoma,
- (2) sky, seventeenfold,
- (3) support, twenty-one-fold,
- (4) shining, fifteenfold,
- (5) speed, eighteenfold,
- (6) attack, twentyfold,
- (7) radiance, twenty-two-fold,
- (8) heat, nineteenfold,
- (9) womb, twenty-four-fold,
- (10) embryo, twenty-five-fold,
- (11) power, twenty-seven-fold,
- (12) arrangement, twenty-three-fold,
- (13) intention, thirty-one-fold,
- (14) pale red surface, thirty-four-fold,
- (15) foundation, thirty-three-fold,
- (16) vault, thirty-six-fold.

(TS 4.3.8.1a: 1, 3, 7, 2, 4, 6, 8, 5,
10, 11, 12, 9, 13, 15, 14, 16)

- (17) You are Agni's portion, the sovereignty of consecration, brahman saved, threefold stoma.

(TS 4.3.9.1a)

- (18) You are the portion of those who gaze on men, the sovereignty of Dhātṛ, birthplace saved, seventeenfold stoma.

(TS 4.3.9.1c)

- (19) You are Mitra's portion, the sovereignty of Varuṇa, rain from the sky, the winds saved, twenty-one-fold stoma.

(TS 4.3.9.1d)

- (20) You are Indra's portion, the sovereignty of Viṣṇu, kingly power saved, fifteenfold stoma.

(TS 4.3.9.1b)

- (21) You are the Vasus' portion, the sovereignty of the Rudras, quadrupeds saved, twenty-four-fold stoma.

(TS 4.3.9.1f)

- (22) You are Ādityas' portion, the sovereignty of the

आशुस्त्रिवृत् ।

व्योम सप्तदशः ।

धरुणं एकविंशः ।

भ्रान्तः पञ्चदशः ।

प्रतृतिरष्टा शः ।

अभिवर्तः संविंशः ।

वर्चो द्वाविंशः ।

तपो नवदशः ।

योनिश्चतुर्विंशः ।

गर्भाः पञ्चविंशः ।

ओजस्त्रिणवः ।

सम्भरणस्त्रयोविंशः ।

क्रतुरेकविंशः ।

ब्रध्नस्य विष्टपं चतुस्त्रिंशः ।

प्रतिष्ठा त्रयस्त्रिंशः ।

नार्कः षट्त्रिंशः ।

अग्नेर्भागोऽसि दीक्षाया आधिपत्यं
ब्रह्मं स्पृतं त्रिवृत् स्तोमः ॥

नृचक्षसां भागोऽसि धातुराधिपत्यं
जनित्रं स्पृतं सप्तदश स्तोमः ।

मित्रस्य भागोऽसि वरुणस्याऽऽधिपत्यं
दिवो वृद्धिर्वाताः स्पृता एकविंशः स्तोमः ।

इन्द्रस्य भागोऽसि विष्णोराधिपत्यं
क्षत्रं स्पृतं पञ्चदशः स्तोमः ।

वसूनां भागोऽसि रुद्राणामाधिपत्यं
चतुष्पात् स्पृतं चतुर्विंशः स्तोमः ।

आदित्यानां भागोऽसि मरुतामाधिपत्यं

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Maruts, the embryo saved, twenty-five-fold stoma.

(TS 4.3.9.2g)

- (23) You are Aditi's portion, the sovereignty of Pūṣan, power saved, twenty-seven-fold stoma.

(TS 4.3.9.1e)

- (24) You are god Savitr's portion, the sovereignty of Bṛhaspati, all directions saved, fourfold stoma.

(TS 4.3.9.2h)

- (25) Support, fourfold stoma.

(TS 4.3.8.1a¹⁸)

- (26) You are the Yāvas' portion, the sovereignty of the Ayāvas, offspring saved, forty-four-fold stoma.

(TS 4.3.9.2i)

- (27) You are the Ṛbhus' portion, the sovereignty of the All-gods, calm and saved, thirty-three-fold stoma.

(TS 4.3.9.2k)

- (28) Revolving, forty-eight-fold stoma.

(TS 4.3.8.1a¹⁷)

The 17 Creation bricks (*vyuṣṭi*), nos. 35–51, are consecrated with 17 mantras, also prompted by a helper:

- (1) With one they praised; creatures were established; Prajāpati was the sovereign.
- (2) With three they praised; brahman was created; the lord of brahman was the sovereign.
- (3) With five they praised; beings were created; the lord of beings was the sovereign.
- (4) With seven they praised; the seven seers were created; Dhātṛ was the sovereign.
- (5) With nine they praised; the fathers were created; Aditi was the sovereign.
- (6) With eleven they praised; the seasons were created; the seasonal one was the sovereign.
- (7) With thirteen they praised; the months were created; the year was the sovereign.
- (8) With fifteen they praised; kingly power was created; Indra was the sovereign.
- (9) With seventeen they praised; cattle were created; Bṛhaspati was the sovereign.
- (10) With nineteen they praised; Śūdra and Ārya were created; day and night were the sovereigns.

गर्भाः स्युताः पञ्चविंशः स्तोमः ।

अदित्यै भागोऽसि पूषण आधिपत्यं-
मोजं स्पृतं त्रिणवः स्तोमः ।

देवस्य सवितुर्भागोऽसि बृहस्पतेराधिपत्यं
समीचीर्दिशः स्पृताश्चतुष्टोमः स्तोमः ॥

धृत्रश्चतुष्टोमः

यावानां भागोऽस्य यावानामाधिपत्यं
प्रजाः स्पृताश्चतुष्टवारिंशः स्तोमः ॥

ऋभूणां भागोऽसि विश्वेषां देवानामाधिपत्यं
भूतं निशान्तं स्पृतं त्रयस्त्रिंशः स्तोमः ॥

विवर्ततेऽष्टाचत्वारिंशः ।

एकयाऽस्तुवत प्रजा अधीयन्त
प्रजापतिरधिपतिरासीत् ।
तिसृभिरस्तुवत ब्रह्मासृज्यत
ब्रह्मणस्पतिरधिपतिरासीत् ।
पञ्चभिरस्तुवत भूतान्यसृज्यन्त
भूतानां पतिरधिपतिरासीत् ।
सप्तभिरस्तुवत सप्तर्षयोऽसृज्यन्त
धाताधिपतिरासीत् ।
नवभिरस्तुवत पितरोऽसृज्यन्त
दितिरधिपतिरासीत् ।
एकादशभिरस्तुवत तत्त्ववोऽसृज्यन्त
ऽऽतृवोऽधिपतिरासीत् ।
त्रयोदशभिरस्तुवत मासा असृज्यन्त
संवत्सरोऽधिपतिरासीत् ।
पञ्चदशभिरस्तुवत अन्नमसृज्यते-
न्द्रोऽधिपतिरासीत् ।
सप्तदशभिरस्तुवत पशवोऽसृज्यन्त
बृहस्पतिरधिपतिरासीत् ।
नवदशभिरस्तुवत शूद्रायावसृज्येता-
महोरात्रे अधिपति आस्ताम् ।

THE FOURTH LAYER

- (11) With twenty-one they praised; whole-hooved cattle were created; Varuṇa was the sovereign.
- (12) With twenty-three they praised; small cattle were created; Pūṣan was the sovereign.
- (13) With twenty-five they praised; wild cattle were created; Vāyu was the sovereign.
- (14) With twenty-seven they praised; heaven and earth separated; the Vasus, Rudras, and Ādityas drew apart; theirs was the sovereignty.
- (15) With twenty-nine they praised; trees were created; Soma was the sovereign.
- (16) With thirty-one they praised; creatures were created; the Yāvas and the Ayāvas were the sovereigns.
- (17) With thirty-three they praised; creatures came to rest; Prajāpati was the supreme sovereign.

(TS 4.3.10)

एकविंशत्याऽस्तुवतैकशफाः पशवोऽसृज्यन्त
वरुणोऽधिपतिरासीत् ।
त्रयोविंशत्याऽस्तुवत क्षुद्राः पशवोऽसृज्यन्त
पूषाधिपतिरासीत् ।
पञ्चविंशत्याऽस्तुवताऽऽरण्याः पशवोऽसृज्यन्त
वायुरधिपतिरासीत् ।
सप्तविंशत्याऽस्तुवत द्यावापृथिवी ज्यैतां
वसवो रुद्रा अदित्या अनु व्यायान
तेपामाधिपत्यमासीत् ।
नवविंशत्याऽस्तुवत वनस्पतयोऽसृज्यन्त
सोमोऽधिपतिरासीत् ।
एकत्रिंशताऽस्तुवत प्रजा असृज्यन्त
यावानां चायावानां चाऽऽधिपत्यमासीत् ।
त्रयस्त्रिंशताऽस्तुवत भूतान्यसृज्यन्त
प्रजापतिः परमेष्ठ्यधिपतिरासीत् ।

The 16 Dawn (*vyuṣṭi*) bricks, nos. 52–67, are consecrated with a straight-forward series of mantras, albeit often long and complex. The first fifteen are prompted by Cherumukku Vaidikan:

- a. This is she who first dawned;
after entering this world she moves.
The newly married bride gave birth.
Three majesties attend her.
- b. Bright night and day, well adorned,
move on together along the same course,
Wives of the sun, they move alternately, under-
standing,
assuming a banner of light, unaging, rich in seed.
- c. Three have come along the path of cosmic order,
three vessels have come with the light.
One guards offspring, one strength;
one guards the ways of the devotees.
- d. The fourth became the fourfold stoma,
turning into wings of the ritual, seers!
Harnessing gāyatrī, triṣṭubh, jagatī, anuṣṭubh,
bṛhat meters,
the hymn, they supported this heaven.
- e. With five the creator arranged this world,
when he created their sisters five by five.
Their five strengths go mingling,
dressed in various forms.
- f. Thirty sisters go to the appointed place,
putting on the same insignia.
The sages, knowing, spread out the seasons.

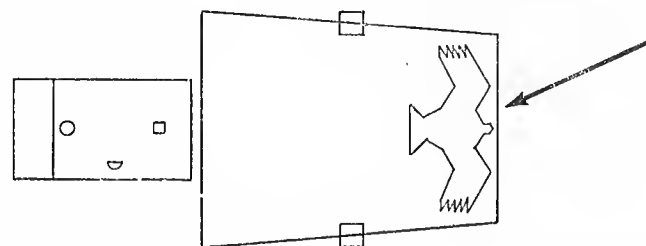
इयमेव सा या प्रथमा द्यौर्दृष्ट-
दन्तरस्यां चरति प्रविष्टा ।
वधूज्जान नवगज्जनित्री
त्रय एनां महिमानः सचन्ते ॥
छन्दस्वती उषसा पेषिशाने
समानं योनिमनु सञ्चरन्ती ।
सूर्यपत्नी वि चरतः प्रजान्ती
केतुं कृण्वाने अजरे भूरिरेतसा ॥
ऋतस्य पन्थामनु त्विष आऽगु-
स्त्रयो घर्मासो अनु ज्योतिषाऽऽगुः ।
प्रजामेका रक्षत्यूर्जमेका
व्रतमेका रक्षति देवयूनाम् ॥
चतुष्टोमो अभवद्या तुरीया
यज्ञस्य पक्षावृषयो भवन्ती ।
गायत्री त्रिष्टुभं जगतीमनुष्टुभं
बृहदकं युञ्जानाः सुवराऽभरन्निदम् ॥
पञ्चभिर्धाता वि दधाविदं यत्
तासां स्वसृजनयत् पञ्चपञ्च ।
तासां यन्ति प्रयवेण पञ्च
नानां रूपाणि क्रतवो वसानाः ॥
त्रिंशत् स्वसारं उषं यन्ति निष्कृतं
समानं केतुं प्रतिसुञ्जमानाः ।
ऋतं स्तन्वते कवयः प्रजान्ती-

PLATE 74
The Fourth Layer

"Charming dawns, well adorned,
move on together along the same course;
wives of the sun, they move, understanding,
assuming a banner of light, unaging, rich in seed."

(TS 4.3.11.1b)

Yajamāna and adhvaryu consecrate brick no. 53, one of the Dawn (vyuṣṭi) bricks in the fourth layer. The pratiprasthātā stands ready to mark the brick. Several bricks in front (nos. 7, 11, 15, 23, 27) have already received their three mantras, as the dots clearly show.



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- With meters in their midst they go about in
brilliance.
- g. Full-of-light put on the clouds,
goddess night the ways of the sun.
Animals born with many forms
look about on their mother's lap.
- h. The eighth day of full moon, performing auster-
ities,
generated an embryo, the great Indra.
With his help the gods conquered the demons.
By his skill he became the demon slayer.
- i. You have made me, who am not younger,
younger.
Speaking truth, I desire this.
May I enjoy his kindness as you do!
May none of you act against the other!
- k. The omniscient has enjoyed my kindness.
He has gained support,
for he has won a fort.
May I enjoy his kindness as you do!
May none of you act against the other!
- l. After five dawns, five milkings;
after the cow with five names come five seasons.
Five directions are arranged by the fifteenfold,
with equal heads toward one world.
- m. She who first shone forth is the embryo of cosmic
order.
One supports the majesty of waters;
one moves among the stations of the sun;
one, among those of heat. Savitr governs one.
- n. She who first dawned
became a cow for Death.
Rich in milk, give milk to us,
season after season!
- o. With right bulls she has come with clouds, with
light,
kaleidoscopic, variegated, with Agni as her
banner.
Performing your common task,
bringing old age, you have come, unaging dawn.
- p. First lady of the seasons, she has come here,
leader of days, bearer of offspring.
Although one, Dawn, you shine in many places.
Unaging, you cause everything else to age.
(TS 4.3.11)
- मध्वे छन्दसः परि यन्ति भास्वन्तीः ॥
ज्योतिष्मतीं प्रति सुब्रते नभो
रात्रीं देवी सूर्यस्य व्रतानि ।
वि पश्यन्ति पशवो जायमाना
नानारूपा मातुरस्या उपस्थे ॥
एकाष्टका तपसा तप्यमाना
जजान गर्भं महिमानमिन्द्रम् ।
तेन दस्युन् व्यसहन्त देवा
हन्ताऽसुराणामभवच्छचीभिः ॥
अनानुजामनुजां मामकर्त
सत्यं वदन्त्यन्विच्छ एतत् ।
भूयासंस्य सुमतौ यथा यूय-
मन्या वो अन्यामति मा प्र युक्त ॥
अभून्मम सुमतौ विश्ववेदा
आष्टं प्रतिष्ठामविद्वि गाधम् ।
भूयासंस्य सुमतौ यथा यूय-
मन्या वो अन्यामति मा प्र युक्त ॥
पञ्च व्युष्टीरनु पञ्च दोहा
गां पञ्चनाम्नामृतवोऽनु पञ्च ।
पञ्च दिशः पञ्चदशेन कृसाः
समानमर्ध्वीरभि लोकमेकम् ॥
ऋतस्य गर्भः प्रथमा व्युप-
प्यपामेका महिमानं बिभर्ति ।
सूर्यस्यैका चरति निष्कृतेषु
धर्मस्यैका सवितैका नियच्छति ॥
या प्रथमा व्यौच्छत्
सा धेनुर्भवद्यमे
सा नः पर्यस्तो धुक्ष्वो-
त्तरामुत्तराः समाम् ॥
शुक्रर्षेभ्य नभसा ज्योतिषाऽऽगा-
द्विश्रूपा शत्रुलीरुभिरुतुः ।
समानमर्थं स्वपस्यमाना
बिभ्रती जुरामंजर उप आऽगाः ॥
ऋतुनां पत्नी प्रथमेयमाऽगा-
दह्नी नेत्री जनित्री प्रजानाम् ।
एका सुतो बहुधोषो व्युच्छस्य-
जीर्णा त्वं जरयसि सर्वमन्यत् ॥

THE FIFTH LAYER

Departed are those mortals who beheld
an earlier dawn of morning.
Now dawn has become visible to us.
They come who shall behold her in days to come.
(TS 1.4.33 = RV 1.113.11)¹

इयुष्टे ये पूर्वतरामपश्यन्
व्युच्छन्तीमुषसे मर्त्यैः ।
अस्माभिरु नु प्रतिचक्ष्याऽभू-
दो ते यन्ति ये अपरीषु पश्यान् ॥

The rest is routine. The Space Filler bricks are consecrated in the northern direction, as on the second layer, while the yajamāna and adhvaryu are assisted by the brahman and pratiprasthātā. First comes brick no. 80, and last brick no. 200 in Figure 38. The Piled-Together (saṃcita) oblation is addressed to "Agni, strong" (TS 5.5.9.1d; cf. above, pages 445, 459, 464).

The bricks for the fifth layer are put in place. All return to the Old Hall for the evening ceremonies. The seventh ritual day ends.

Eighth Day: April 20, 1975

EPISODE 17

The Fifth Layer

THE FIFTH LAYER is similar to the first and third layers. There are 205 bricks instead of 200, but 10 of these are half of the ordinary thickness, nos. 85–94. There are only five Space-Filler bricks, nos. 198–202. All others are consecrated in a particular order. The order and shape of the bricks are given in Figure 39. Their names are provided in Table 12.

After the usual ceremonies, the Share brick, no. 1, is consecrated with: PLATE 76

Agni, we consider a song of praise!
(RV 5.13.2 in TS 5.5.6.1e)

अग्नेः नोमै मनामहे ।

The first two Shoulder bricks, nos. 2–3, are consecrated with:

You are Tapa and Tapasya,
months of the cool season!

तपश्च तपस्यश्च
शैशिरावृत्

(TS 4.4.11.1f)

While the udgātā starts his Way songs, the adhvaryu adds an avakā plant with the usual mantra. The five remaining Shoulder bricks, nos. 4–8, are consecrated with:

The self-resplendent upheld the light!

स्वराड् ज्योतिरधारयत् ॥

(TS 4.2.9.4p³)

¹ Baudhāyana Śrauta Sūtra (10.42:41.6) mentions fifteen Dawn bricks, consecrated with TS 4.3.11: three for each direction and three in the center. Here there are four bricks in the center (nos. 64–67), and so one mantra has been added. It occurs in the Yāgambhāṣā of both the Cerumukku and Taikkāṭu traditions. A century ago, Bal Gangadhar Tilak, leader of Hindu nationalism, made use of this verse in arguing that the Vedas had originated in the arctic region.

PLATE 75A
Brahman Consecrating Brick

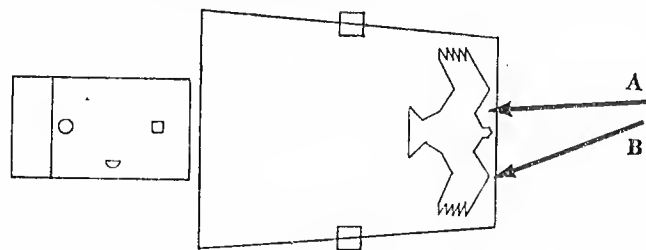
"Fill the space! Fill the hold!
Auspicious may you sit down!
Indra, Agni, and Bṛhaspati
have placed you in this womb."

(TS 4.2.4.4n)

The brahman and pratiprasthātā assist the yajamāna and adhvaryu in consecrating the Space-Filler bricks. Each is consecrated with the Space-Filler mantra Fill the Space, with With That God, and with Pouring Milk. The plate shows the brahman consecrating the easternmost brick of the southern wing on the fourth layer.

PLATE 75B
The Woman Without Ears

The last brick of the fifth layer, no. 205, is called vikarṇī, "without ears." The word ends in the long "ī" which is a feminine ending (probably because the word iṣṭakā, "brick," is feminine). It has a picture in white paste of a woman without ears on it.



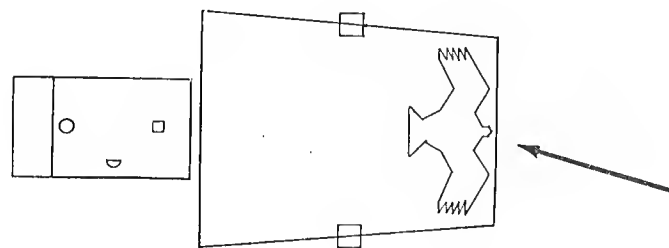
A



B

PLATE 76
Touching the Horse

As he does with respect to all layers of the altar, the adhvaryu touches the light horse before ascending the fifth layer. This will be followed by the consecration of the bricks. Round the bird-shaped altar there are piles of broken bricks, which are used as stepping stones.



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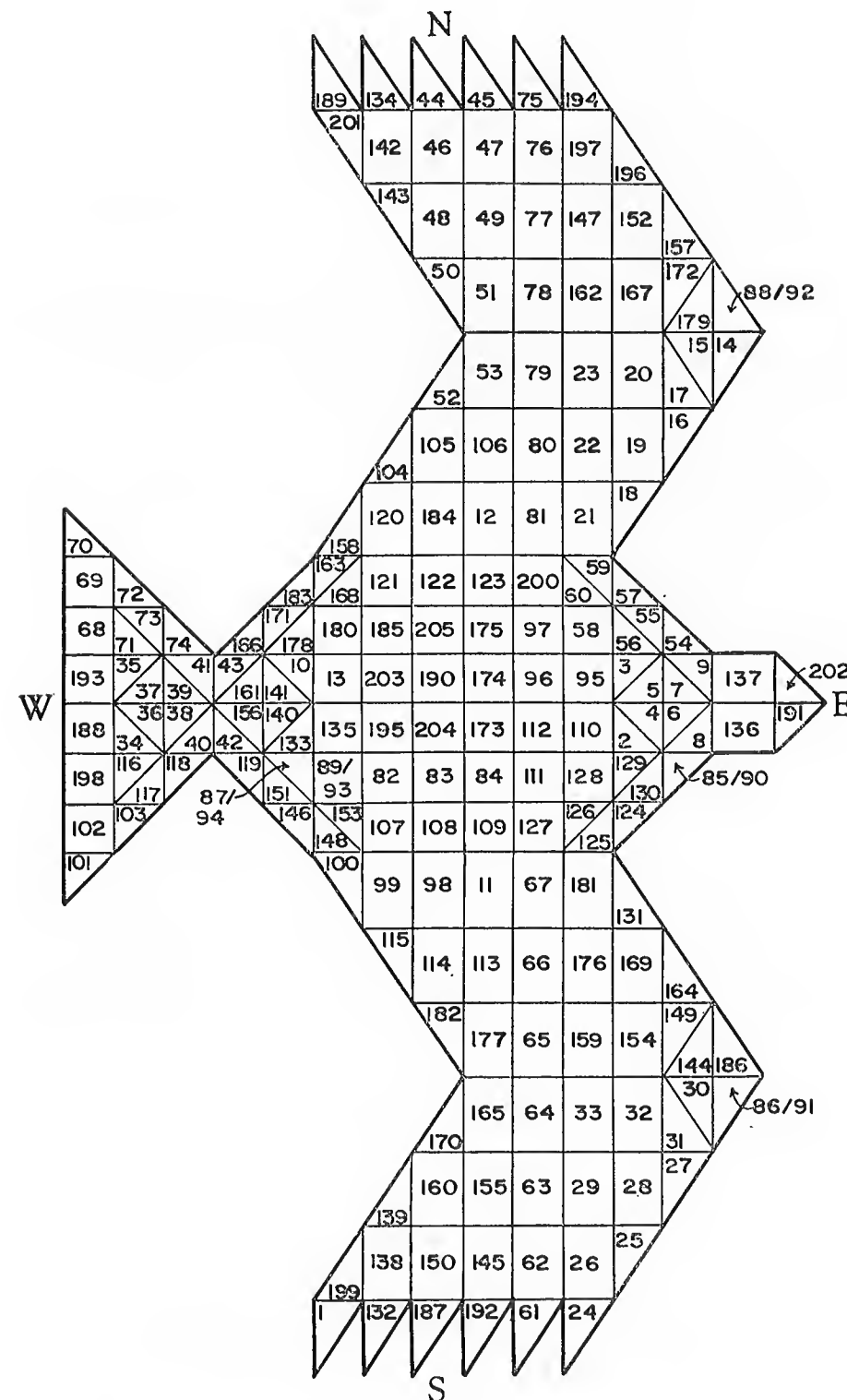


Figure 39—Order of Bricks in the Fifth Layer

THE FIFTH LAYER NAMES OF BRICKS IN THE FIFTH LAYER

Number	Name of Bricks	Number of Bricks
1	Vibhakti, "Share"	1
2-3	Skandhya, "Shoulder"	7
9-13	Asapatna, "Unrivaled"	5
14-53	Virāj, "Sovereign"	40
54-84	Stomabhāga, "Chant Sharing"	31
85-89*	Nākasat, "Sitting in the Sky"	5
90-94*	Coḍa, "Protuberance"	5
95-123	Chandas, "Meter"	29
124-130	Kṛttikā, "Pleiads"	7
131-135	Vṛṣṭisani, "Rain Bringing"	5
136-143	Āditya	8
144-148	Ghṛta, "Clarified Butter"	5
149-153	Yaśodā, "Glory Giver"	5
154-158	Bhūyaskṛt, "Augmenting"	5
159-163	Apsuśad, "Sitting in Waters"	5
164-168	Draviṇodā, "Wealth Giver"	5
169-175†	Āyusya, "Life Giver"	7
176-180	Ṛtuṇāma, "Season's Name"	5
	[118 pebbles: see Table 13]	
181-185	Ṣaṣṭhī citi, "Sixth Layer"	5
186-190	Mukham, "Face"	5
191-195	Aṅgam, "Limb"	5
196	Prājāpatya, "For Prajāpati"	1
197	Rṣabha, "Bull"	1
198-202	Lokampṛṇa, "Space Filler"	5
203	Maṇḍala, "Circle"	1
204	Retahsic, "Seed Discharging"	1
205	Vikarṇi, "Without Ears"	1
		200

* The Nākasat and Coḍa are twenty half-bricks equal to ten whole bricks.

† 175 is called Pañcajanya

TABLE 12

Let Prajāpati place you, who are full of light,
on the ridge of the sky,
for every expiration and inspiration.
Support all light.

प्रजापतिस्त्वा सादयतु
दिवः पृष्ठे ज्योतिष्मतां
विश्वस्मै प्राणायानाय
विश्वं ज्योतिर्यच्छ

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The supreme lord is your master!

(TS 4.4.6.1 c)

For prosperity of wealth,
for preeminence among your fellows,
I join you in bonds of fellowship with me!

(TS 4.4.5.1a⁸; cf. 424, 454, 463, 466)

You are the air; you to the air!

(TS 4.4.6.2h)

Then five Unrivalled (asapatna) bricks, nos. 9–13, are consecrated with:

a. Agni, drive away our enemies who are born,
and also those who are unborn, you all-knower.
Shine among us with kindness and without anger.
In your protection may I be threefold protected
and victorious.

b. Agni, drive away with force our enemies who are
born,
and also those who are unborn, you all-knower.
Favor us with kindness,
may we enjoy your protection; drive away our
enemies.

c. You are the forty-four-fold chant, radiance,
wealth.

d. You are the sixteenfold chant, force, wealth.

e. You are the mud of earth, called Apsas!

(TS 4.3.12.1a-e)

Then forty Sovereign (virāj) bricks, nos. 14–53, are consecrated with:

You are the course meter; the space meter;
the health-bringing meter; the overpowering meter;
the covering meter; the mind meter;
the expanse meter; the river meter;
the sea meter; the water meter;
the uniting meter; the separating meter;
the bṛhat meter; the rathantara meter;
the collecting meter; the parting meter;
the voices meter; the radiant meter;
the saṣṭubh meter; the anuṣṭubh meter;
the kakubh meter; the trikakubh meter;
the poetic meter; the water meter;
the padapañkti meter, the akṣarapañkti meter;
the viṣṭārapañkti meter; the razor-with-strop meter;
the enveloping meter; the side meter;
the course meter; the space meter;
the strength meter; the maker-of-strength meter;

480

परमेष्ठी तेऽधिपतिः ॥

रुच्यै पोषाव

सजातानां मध्यमस्थेयाय

मया त्वा सुयुजा युजा युनजिम् ॥

अन्तरिक्षमस्यन्तरिक्षाय त्वा ।

अग्ने जातान् प्र पुंदा नः सपत्नान्

प्रत्यजाताजातवेदो नुदस्व ।

अस्मे दीदिहि सुमना अहेडन्

तव स्यात् शर्मन् त्रिवरुथ उद्भिव् ॥

सहसा जातान् प्र पुंदा नः सपत्नान्

प्रत्यजाताजातवेदो नुदस्व ।

अधि नो ब्रूहि सुमनस्मानो

वयस् स्याम प्र पुंदा नः सपत्नान् ॥

चतुश्चत्वारिंशः स्तोमो वर्चो द्रविणम् ।

षोडशः स्तोम ओजो द्रविणम् ।

पृथिव्याः पुरीषमस्यप्सो नाम ।

एवञ्छन्दः । वरिञ्छन्दः ।

शम्भूञ्छन्दः । परिभूञ्छन्दः ।

आच्छच्छन्दः । मन्त्रञ्छन्दः ।

व्यचञ्छन्दः । सिन्धुञ्छन्दः ।

समुद्रं छन्दः । सलिलं छन्दः ।

संयच्छन्दः । वियच्छन्दः ।

बृहच्छन्दः । रथन्तरं छन्दः ।

निकायञ्छन्दः । विवधञ्छन्दः ।

गिरञ्छन्दः । अजुञ्छन्दः ।

सष्टप् छन्दः । अनुष्टप् छन्दः ।

ककुञ्छन्दः । त्रिककुञ्छन्दः ।

क्राव्यं छन्दः । अङ्गुपं छन्दः ।

पदपङ्क्तिञ्छन्दः । अक्षरपङ्क्तिञ्छन्दः ।

विष्टारपङ्क्तिञ्छन्दः । क्षुरो भृज्वान् छन्दः ।

प्रच्छच्छन्दः । पक्षञ्छन्दः ।

एवञ्छन्दः । वरिञ्छन्दः ।

वयञ्छन्दः । वयस्कृच्छन्दः ।

THE FIFTH LAYER

the expansive meter; the conflict meter;
the covering meter; the difficult-of-access meter;
the slow meter; the añkāṅka meter.

(TS 4.3.12.2–3f)

विशालं छन्दः । विष्पधाञ्छन्दः ।

छदिञ्छन्दः । दूरोहणं छन्दः ।

तन्द्रं छन्दः । अङ्काङ्कं छन्दः ।

During the consecration of the Sovereign bricks, the Udgātā chants:

indro viśvasya rājati / ho yi lā

(“Indra rules over the universe”)

(GG 47.10.1; no source in the Ṛgveda)

indro ho yi vāyīsvā / sya rājati ho vā / ho yi lā /

(GG 47.10.2)

pibā somam indra mādatū tvā yante suṣāva hariyā śvā driḥ /

sotūrbyāhūbhiyām suyātā au ho vā ē nārvā /

(GG 44.8.1, based upon RV 7.22.1)

hāvu pibā somām indra mādatū tvā datū tvā yante suṣāva haryā

śvā dri śvā driḥ / sotūrbyāhūbhiyām suyatās suyato nārvā au ho

vā / i //

(GG 44.8.2, based upon the same ṛk).

The 31 Chant-Sharing (*stomabhāga*) bricks, nos. 54–84, are consecrated with:

- a. You are the reign, you for rule,
animate the rule!
You are progress, you for dharma,
animate dharma!
You are accompaniment, you for sky,
animate the sky!
You are union, you for air,
animate the air!
You restraint, you for earth,
animate the earth!
You are support, you for rain,
animate the rain!
You are forward breeze, you for day,
animate the day!
- b. You are return breeze, you for night,
animate the night!
You clever, you for the Vasus,
animate the Vasus!
You are intelligent, you for the Rudras,
animate the Rudras!
You are brilliant, you for the Ādityas,
animate the Ādityas!

रश्मिरसि क्षयाय त्वा

क्षयं जिवन् ।

प्रेतिरसि धर्माय त्वा

धर्मं जिवन् ।

अन्वितिरसि दिवे त्वा

दिवं जिवन् ।

सन्धिरस्यन्तरिक्षाय त्वा-

ऽन्तरिक्षं जिवन् ।

प्रतिधिरसि पृथिव्यै त्वा

पृथिवीं जिवन् ।

विष्टम्भोऽसि वृष्ट्यै त्वा

वृष्टिं जिवन् ।

प्रवाऽस्यहे त्वा-

ऽहंजिवन् ॥

अनुवासि रात्रियै त्वा

रात्रिं जिवन् ।

उशिगसि वसुभ्यस्त्वा

वसुभ्यश्जिवन् ।

प्रकेतोऽसि रुद्रभ्यस्त्वा

रुद्राभ्यश्जिवन् ।

सुदीतिरस्यादित्येभ्यस्त्वा-

ऽऽदित्याभ्यश्जिवन् ।

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- You are strength, you for the ancestors,
animate the ancestors!
You are the thread, you for offspring,
animate offspring!
You are victorious in battle,
you for cattle,
animate cattle!
- c. You are wealthy, you for plants,
animate plants!
You are victorious with ready stones,
you for Indra,
animate Indra!
You are the master, you for expiration,
animate expiration!
You are the restrainer, you for inspiration,
animate inspiration!
You are the creeper, you for eye,
animate eye!
You are strengthening, you for ear,
animate ear!
You are threefold.
- d. You go forward,
you go together,
you go round;
you climb, you descend,
you go ahead, you go behind.
- e. You are rich,
you are beautiful,
you are prosperous!

(TS 4.4.1)

The next ten bricks are half as thick as all the others. They have already been put in place, like all the other bricks, and are covered with a piece of unwashed cloth. Since the lower bricks have to be consecrated first, the cloth and upper brick are removed each time before the lower brick is consecrated. The five lower bricks, Sitting in the Sky (nākasat), nos. 85-89, are consecrated with:

- (85) a. You are queen, the eastern quarter.
The Vasu deities are your masters.
Agni stops missiles from you.
May the threefold chant support you on earth,
May the Ājya hymn establish you in firmness,
the Rathantara song be your support.

(TS 4.4.2.1a)

ओजोऽसि पितृभ्यस्त्वा
पितृजिन्व ।
तन्तुरसि प्रजाभ्यस्त्वा
प्रजा जिन्व ।
पुतनाषाडसे पुशुभ्यस्त्वा
पुशुजिन्व ।
रेवदस्योषधीभ्यस्त्वौ-
षधीजिन्व ।
अभिजिदसि युक्तग्रावेन्द्राय त्वे-
न्द्रं जिन्व ।
अधिपतिरसि प्राणाय त्वा
प्राणं जिन्व ।
यन्ताऽस्यपानाय त्वा-
ऽपानं जिन्व ।
सुसप्तोऽसि चक्षुषे त्वा
चक्षुजिन्व ।
वयोधा असि श्रोत्राय त्वा
श्रोत्रं जिन्व । त्रिवृदसि ।
प्रवृदसि । संवृदसि । विवृदसि ।
सरोहोऽसि । नीरोहोऽसि ।
प्ररोहोऽसि । अनुरोहोऽसि ।
वसुकोऽसि ।
वेषश्चिरसि ।
वस्यश्चिरसि ।

THE FIFTH LAYER

immediately followed by:

- f. For the air may the seers, firstborn among the gods,
extend you according to the measure and breadth of the sky,
as well as this one who is disposer and master here.
Let all of them together establish you and the Patron
on the ridge of heaven's vault, in the world of light.

(f)

- (86) b. You are sovereign, the southern quarter.
The Rudra deities are your masters;
Indra stops missiles from you.
May the fifteenfold chant support you on earth,
may the *prāṇiga* hymn establish you in firmness,
the *bṛhat* song be your support.

(b)

followed by (f)

- (87) c. You are the sovereign, the western quarter.
The Āditya deities are your masters;
Soma stops missiles from you.
May the seventeenfold chant support you on earth,
the *maruṭvatīya* hymn establish you in firmness,
the *vairūpa* song be your support.

(c)

followed by (f)

- (88) d. You are the self-ruling, the northern quarter.
The All-gods are your masters;
Varuṇa stops missiles from you.
May the twenty-one-fold chant support you on earth,
the *niṣkevalya uktha* establish you in firmness,
the *vairāja* song be your support.

(d)

followed by (f)

- (89) e. You are the lady paramount, the great quarter.
The Marut deities are your masters;

अन्तरिक्षायर्षेयस्त्वा
प्रथमजा देवेषु
दिवो मात्रया वरिणा प्रथन्तु
विधत्ता चायमधिपतिश्च
ते त्वा सर्वे संविदाना
नाकस्य पृष्ठे सुवर्गे लोके
यजमानं च सादयन्तु ॥

विराडसि दक्षिणा दिग्
रुद्रास्ते देवा अधिपतयः
इन्द्रो हेतीनां प्रतिधत्ता
पञ्चदशस्त्वा स्तोमः पृथिव्याः श्रयतु
प्रदगमुक्थमव्यथयत्
स्तभ्रातु बृहत् साम प्रतिष्ठित्यै

सम्राडसि प्रतीची दि-
गादित्यास्ते देवा अधिपतयः
सोमो हेतीनां प्रतिधत्ता
सप्तदशस्त्वा स्तोमः पृथिव्याः श्रयतु
मरुत्वतीयमुक्थमव्यथयत्
स्तभ्रातु वैरूपः साम प्रतिष्ठित्यै

स्वराडस्युदीची दिग्
विश्वे ते देवा अधिपतयो
वरुणो हेतीनां प्रतिधत्ता
कविः शस्त्वा स्तोमः पृथिव्याः श्रयतु
निष्कैवल्यमुक्थमव्यथयत्
स्तभ्रातु वैराजः साम प्रतिष्ठित्यै

अधिपतयसि बृहती दिग्-
मरुतस्ते देवा अधिपतयो

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Bṛhaspati stops missiles from you.
May the twenty-seven-fold and the thirty-
three-fold chants support you on earth;
the *vaiśvadeva* and the *āgnimāruta* hymns
establish you in firmness,
the *sākvara* and *raivata* songs be your support.
(e)

बृहस्पतिर्हन्तीनां प्रतिधत्ता
त्रिणवत्रयस्त्रिंशौ त्वा स्तोमौ
पृथिव्याः श्रयतां
वैश्वदेवाग्निमास्ते उक्थे अव्यययन्ती
स्तन्नीताः साकरैर्वृते
सामनीं प्रतिष्ठितै

followed by (f).

The next five, Protuberance (coḍa) bricks, nos. 90–94, of half thickness, are placed on top of the preceding five, as follows:

90 91 94 92 93
85 86 87 88 89

They are covered with a piece of cloth and consecrated:

(90) a. This one in front has tawny hair and the
sun's rays.
The leaders of his host and bands are
Rathagrtsa and Rathaujas,
and Puñjikasthalā and Kṛtasthalā are his
nymphs,
his missile is wizards, his weapon the
Rakṣases.

अयं पुरो हरिकेशः सूर्यरश्मि-
स्तस्य रथग्रत्सश्च रथौजाश्च
सेनानिग्रामण्यौ
पुञ्जिकस्थला च कृतस्थला चाप्सरसौ
यातुधानां हेती
रक्षांसि प्रहेतिः

(TS 4.4.3.1a)

followed by:

f. Homage to them; may they be gracious
to us.
Him whom we hate and who hates us I
place in your jaws.

(f)

(91) b. This one on the right is all-worker.
The leaders of his host and bands are
Rathasvana and Rathecitra,
and Menakā and Sahajanyā are his nymphs.
his missile is biting beasts, his weapon
death of men.

तेभ्यो नमस्ते नो मृडयन्तु
ते यं हिंमो यश्च नो द्वेष्टि
तं वो जम्भे दधामि ॥

अयं दक्षिणा विश्वकर्म
तस्य रथस्वनश्च रथेचित्रश्च
सेनानिग्रामण्यौ
मेनका च सहजन्या चाप्सरसौ
दङ्क्षणवः पशवो हेतिः
पौरुषेयो वधः प्रहेतिः

(b)

followed by (f).

(92) d. This one on the left is collecting riches.
The leaders of his host and bands are Senajit
Suseṇa,
and Viśvācī and Ghṛtācī are his nymphs,
his missile is the waters, his weapon wind.

(d sic!)

followed by (f).

अयमुत्तरात् संयद्गु-
स्तस्य सेनजिच्च सुषेणश्च
सेनानिग्रामण्यौ
विश्वाची च घृताची चाप्सरसा-
वापो हेति-
वातः प्रहेतिः

THE FIFTH LAYER

(93) e. This one above is bringing riches.
The leaders of his host and bands Tārksya
and Ariṣṭanemi,
and Urvaśī and Pūrvacitti are his nymphs,
his missile is lightning, his weapon thunder.
(e)

followed by (f).

(94) c. This one behind is all-extending.
The leaders of his host and bands are
Ratheprota and Asamaratha,
and Pramlocantī and Anumlocantī are his
nymphs,
his missile is the serpents, his weapon
tigers.

(c)

followed by (f).

अयमुपर्यर्वाग्वसु-
स्तस्य तार्क्यश्चारिष्टनेमिश्च
सेनानिग्रामण्यौ-
वुर्वशी च पूर्वचित्तिश्चाप्सरसौ
विद्युद्देति-
रवस्फूर्जन् प्रहेतिः

अयं पश्चाद्विश्वव्याचा-
स्तस्य रथप्रोतश्चासमरथश्च
सेनानिग्रामण्यौ
प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसौ
सर्पा हेति-
व्याघ्राः प्रहेतिः

Each time one of the Protuberance bricks is consecrated, Cherumukku Vaidikan pours a little water from a kiṇḍi jar into the yajamāna's hand. This is followed by the consecration of 29 Meter (*chandās*) bricks, nos. 95–123, as follows:

gāyatrī (nos. 95–97, in the east):

a. Agni is the head and peak of heaven,
this one is lord of the earth.
He animates the seeds of the waters.
b. Agni, from the lotus
Atharvan kindled you,
From the head of every priest.
c. This Agni is lord of booty
A thousandfold, a hundredfold;
The sage is the head of riches

अग्निर्मूर्धो दिवः कुकुत्
पतिः पृथिव्या अयम् ।
अपाः रतांसि जिन्वति ॥
त्वांसंने पुष्करादध्य-
थर्वा निरमन्थत ।
मूर्धनो विश्वस्य वाघतः ॥
अथमग्निः संहस्त्रिणो
वाजंस्य श्रुतिनस्पतिः ।
मूर्धो कुवी रयीणाम् ॥

triṣṭubh (nos. 98–100, in the south):

d. You are leader of the rite and the firmament,
where you resort with your friendly steeds.
You place your head in the sky, gaining light,
you make your tongue convey the oblations, Agni.
e. Agni awakened by men's kindling stick
meets Dawn that approaches like a cow.
Like young birds stretching towards the branch,
his rays rise towards the vault of heaven.
f. For the worthy sage we have raised
our voice of praise, to the strong bull.
Gaviṣṭhira has paid homage to Agni,
like the broad golden disk in heaven.

मुचो यज्ञस्य रजसश्च नेता
यत्रो नियुज्जिः सचसे शिवाभिः ।
दिवि मूर्धनो दधिषे सुवर्षा
जिह्वामग्ने चक्रुषे हव्यवाहम् ॥
अबोध्यग्निः समिधा जनानां
प्रति धेनुर्मिवाऽऽयतीमुपासम् ।
यद्वा इव प्र व्यामुज्जिह्वानाः
प्र भानवः सिन्धवे नाकुमच्छे ॥
अबोचाम कवये मेध्याय
वचो वन्दारं वृषभाय वृष्णे ।
गविष्ठरो नमस्ता स्वोर्ममग्नौ
दिवीव रुक्ममुर्व्यज्ञमग्ने ॥

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jagatī (nos. 101–103, in the west):

- g. Guardian of the people, vigilant,
clever, Agni was born for new prosperity.
Face touched with butter, he shines bright
with great sky-touching flame, for all the Bharatas.
- h. The Aṅgirasas found you in a secret place,
Agni, resting in every wood.
So are you born, kindled unto great force.
They call you "Son of Strength," O Aṅgiras.
- i. On the triple altar men have kindled Agni,
banner of the ritual, first domestic priest.
Let him sit on the sacred grass with Indra and the
gods
as a skilful hotā for the ritual.

anuṣṭubh (nos. 104–106, in the north):

- k. You of resplendent fame
the people invoke in their homes,
you with flaming hair, dear to many,
Agni, to carry the oblations.
- l. Friends, together give to Agni
food and praise,
to the highest among people,
the powerful son of strength.
- m. You deprive, bull Agni, all treasures
from the stranger.
You are kindled at the altar,
therefore bring us the treasures.

bṛhatī (nos. 107–109, in the center):

- n. With this homage I invite
Agni, son of strength,
dear and efficient ritualist,
everyone's immortal messenger!
- o. Let him harness his red horses
giving all the goods; let him run
when libations are properly poured.
This ritual with its brahman and rites
belongs to the Vasus. The divine reward
is for men!
- p. His flame went up
when the libation was poured;
a pillar of ruddy smoke touches heaven;
people kindle Agni together.

जनस्य गोपा अजनिष्ट जागृचि-
रग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा
द्युमद्भि भाति भरतेभ्यः शर्विः ॥
त्वामग्ने अङ्गिरसो गुहां हित-
मन्वविन्दच्छिप्रियाणं वनेवने ।
स जायते मध्यमानः सहो महत्
त्वामाहुः सहसस्पृशमङ्गिरः ॥
यज्ञस्य कृतं प्रथमं पुरोहित-
मग्निं नरस्त्रिषधस्थे समिन्धते ।
इन्द्रेण देवैः सुरथः स बर्हिषि
सीदन्ति होता यजथाय सुक्रतुः ॥

त्वां चित्रश्रवस्तम्
हवन्ते विश्व जन्तवः ।
शोचिर्केशः पुरुप्रिया-
ग्ने हव्याय वोढेये ॥
सखायः सं वः सम्यञ्च-
मिपुः स्तोमं चाग्रये ।
वर्षिष्ठाय क्षितीना-
मूर्जो नप्रे सहस्रते ॥
ससमिद्यवसे वृष-
न्नप्रे विश्वान्यये आ ।
इडस्पदे समिध्यसे
स नो वसून्वा भर ॥

पुना वो अग्निं नमसो-
जो नपातसा हुवे ।
प्रियं चेतिष्ठमरतिः स्वध्वरं
विश्वस्य दूतममृतम् ॥

स योजते अरुषो विश्वभोजसा
स दुद्रवत् स्वाहुतः ।
सुव्रह्मा यज्ञः सुशमी वसूनां
देवः रात्रो जनानाम् ।

उदस्य शोचिरस्था-
दाजुह्वानस्य मीढुषः ।
उद्धमागो अरुषासो दिविस्पृशः
सममिमिन्धते नरः ॥

THE FIFTH LAYER

uṣṇih (nos. 110–112, in the center):

- q. Agni who owns the prices: cows,
youthful son of strength,
give us wide fame, Jātavedas!
- r. Kindled, bright, sage Agni,
worthy to be invoked with chant,
shine riches for us
with your many faces!
- s. Agni, king of night,
and again when dawn appears,
you with your sharp teeth
burn the demons!

pañkti (nos. 113–115, in the south):

- t. May we kindle you, Agni,
radiant unaging god,
so that this admirable kindling stick
may light up the sky.
Bring food to the chanters!
- u. For you, Agni, lord of light,
the offering is offered with verse,
wonderworker of the tribe,
oblation bearer.
Bring food to the chanters!
- v. Luminous one, mix in your mouth
two ladles full of butter,
and fill them to the brim for us.
For our hymns, lord of strength,
bring food to the chanters!

akṣarapañkti (nos. 116–119, in the west):

- w. Today, Agni, may we prepare you an offering,
with our praises and invocations,
like a horse, like an auspicious resolve
that touches the heart.
- x. For you have become, Agni,
leader of resolve that is auspicious,
skillful and true,
leader of exalted order.
- y. Singing today with these songs
we wish to honor you, Agni.
Your might thunders
like that of the sky.
- z. Because of our songs,
turn to our side.

अग्ने वाजस्य गोमत
ईशानः सहसो यदो
अस्मे धेहि जातवेदो महि शर्वः ॥
स ईशानो वसुष्कवि-
रग्निरीड्यो गिरा ।
रेवदस्मभ्यं पुर्वणीक दीदिहि ॥
क्षपो राजन्वत तमना-
ऽग्ने वस्तोरुतोषतः ।
स तिमजम्भ
रक्षसो दह प्रति ॥

आ ते अग्न इधीमहि
द्युमन्तं देवाजरम् ।
यद्वा स्या ते पनीयसी समिद्
दीदयति यवि
इषः स्तोतृभ्य आ भर ॥
आ ते अग्न क्रवा हविः
शुक्रस्य ज्योतिषस्पते ।
सुश्रन्द् दस्म विशपते
हव्यवाद् तुभ्यं हूयत
इषः स्तोतृभ्य आ भर ॥
उभे सुश्रन्द् सर्पिषो
दवीं श्रीणीष आसनि ।
उतो न उत पुपूय
उक्थेषु शवसस्पत
इषः स्तोतृभ्य आ भर ॥

अग्ने तमद्याश्वं न स्तोमैः
क्रतुं न भद्रं हृदिस्पृशम् ।
क्रध्यामा त ओहैः ॥

अथा ह्यग्ने क्रतो-
र्भद्रस्य दक्षस्य साधोः ।
स्थीर्ऋतस्य बृहतो बभूव ॥

आभिष्टे अद्य गीभि-
गुणन्तोऽग्ने दाशेम ।
प्र ते दिवो न स्तैनयन्ति शुष्माः ॥

पुभिर्नो अकैर्भवा

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Like sunlight, Agni,
be kind with all your faces!

नो अर्वाङ् सुवर्नं ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥

aticchandās (no. 120, in the north):¹

- aa. I regard Agni as hotā, generous donor,
son of strength, all-knower,
like an inspired sage.
bb. The god accomplished at rites,
his lofty body rising to the gods,
who follows the radiance of bright-flaming but-
ter,
of the fat that has been poured out.

अग्निं होतारं मन्ये दास्वन्तं
वसोः सूनुं सहसो जातवेदसम् ।
विश्वं न जातवेदसम् ॥
य ऊर्ध्वं स्वध्वरो
देवो देवाच्या कृपा ।
वृतस्य विश्वादिमनु शुक्रशोचिष
आजुह्वानस्य सर्पिषः ॥

dvipadā (nos. 121–123, at the center):

- cc. Agni, be our intimate friend,
friendly protector who offers defense.
dd. Burning and shining, we ask you for favor,
now for our friends.
ee. Good Agni is of bright fame.
Come, most brilliant, and grant wishes.

अग्ने त्वं नो अन्तमः ।
उत प्राता शिवो भव वरूध्यः ॥
तं त्वां शोचिष्ठ दीदिवः ।
सुमनार्यं नूनमीमहे सखिभ्यः ॥
वसुंश्चिर्वसुंश्चवाः ।
अच्छां नक्षि द्युमत्तमो रयिं दाः ॥

(TS 4.4.4)

The seven Pleiads (kṛttikā) bricks, nos. 124–130, are consecrated with:

Your name is Ambā—with Prajāpati,
with every recitation,
I place you!

अम्बा नामासि
प्रजापतिना त्वा
विश्वामिर्ध्रीभिरुप दधामि ॥

(TS 4.4.5.1b)

followed by six more mantras produced by replacing “Ambā” in the above
by what must have been the earliest names of the Pleiads: Dulā, Nitatni,
Abhrayantī, Meghayantī, Varṣayantī, and Cupuṇikā, respectively.

The five Rain Bringers (vr̥ṣṭisani), nos. 131–135, are consecrated with:

You win the east wind,
you win rain,
you win lightning,
you win thunder,
you win rain!

पुरोवातसनिरसि ।
अभ्रसनिरसि ।
विद्युत्सनिरसि ।
स्तनयितुसनिरसि ।
वृष्टिसनिरसि ।

(TS 4.4.6.1d)

As in the second layer (page 455), each of these Rain-Bringing bricks is
lifted out of the layer where it had already been placed and carried by two

¹ According to Keith, the division in Weber’s text into aa and bb is unnecessary (this
mantra being RV 1.127.1); thus the 29 bricks are consecrated by 29, not 30, mantras.

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helpers clockwise around the altar, the adhvaryu touching it, before it is con- PLATE 77
secrated.

The eight Āditya bricks, representing the sun and other celestial deities,
nos. 136–143, are consecrated with:

You for the ocean,
you for water,
you for liquid,
you for impulse,
you for the wise,
you for the radiant,
you for the sky light,
you for the Ādityas!

सलिलाय त्वा ।
सर्णीकाय त्वा ।
सर्तीकाय त्वा ।
केतोय त्वा ।
प्रचेतसे त्वा ।
विवस्वते त्वा ।
दिवस्त्वा ज्योतिषे ।
आदित्येभ्यस्त्वा ।

(TS 4.4.6.2i)

On each of the five Clarified-Butter (ghṛta) bricks, nos. 144–148, some
clarified butter is put, and they are consecrated with:

You for the verse,
you for radiance,
you for shine,
you for blaze,
you for light!

ऋचे त्वा ।
रुचे त्वा ।
द्युते त्वा ।
भासे त्वा ।
ज्योतिषे त्वा ।

(TS 4.4.6.2k)

Like the Rain-Bringing bricks, these Butter bricks too are carried around
the altar before they are consecrated.

The five Glory-Giver (yaśodā) bricks, nos. 149–153, are consecrated
with:

You, giving glory, I place in glory.
With this seer, this sacred power, this god,
in the fashion of Aṅgiras, sit firm!

यशोदां त्वा यशसि सादयामि
तेनर्षिणा तेन ब्रह्मणा त्वा देवतया-
ऽङ्गिरस्वद् ध्रुवा सीद ॥

(TS 4.4.6.2l)

and four more mantras arising from this by replacing “glory” by “brilli-
ance,” “milk,” “radiance,” and “wealth,” respectively.

The five Augmenting (bhūyaskṛt) bricks, nos. 154–158, are consecrated:

You are augmenting,
you make space,
you are eastern,
you are the zenith,
you are air sitter, sit in the air!

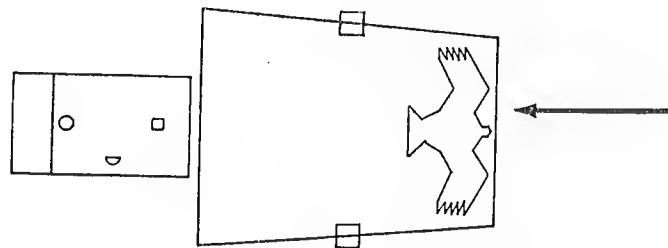
भूयस्कृदसि ।
वरिवस्कृदसि ।
प्राच्यसि ।
ऊर्ध्वोऽसि ।
अन्तरिक्षसदस्यन्तरिक्षे सीद ॥

(TS 4.4.7.1a)

Five Sitting-in-Waters (apsuṣad) bricks, nos. 159–163, with:

PLATE 77
A Rain-Bringing Brick

As in the second layer, there are five Rain-Bringing (vr̥ṣṭisani) bricks in the fifth layer. One of these is square (pañcami: no. 135), one a small triangle (pañcamyardha: no. 133), and three are large triangles (adhyardhārdha: nos. 131, 132, and 134). All Rain-Bringing bricks receive special treatment: they are lifted out of the layer where they had already been placed, and are carried clockwise round the altar by helpers before they are put back and consecrated. The adhvaryu carries them ritually by touching them while they are being transported. The plate shows one of the large triangular Rain Bringing bricks being carried round the altar.



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You are sitting on the waters,
you are sitting on the griffon,
you are sitting on the vulture,
you are sitting on the eagle,
you are sitting on the vault!

(TS 4.4.7.1b)

अप्सुषदसि ।
इयेनसदसि ।
गृध्रसदसि ।
सुपर्णसदसि ।
नाकसदसि ।

Five Wealth Givers (*dravinodā*), nos. 164–168, with:

In wealth of earth I place you,
in wealth of air I place you,
in wealth of sky I place you,
in wealth of quarters I place you,
wealth giver I place you in wealth!

(TS 4.4.7.1c)

पृथिव्यास्त्वा द्रविणे सादयामि ।
अन्तरिक्षस्य त्वा द्रविणे सादयामि ।
दिवस्त्वा द्रविणे सादयामि ।
दिशां त्वा द्रविणे सादयामि ।
द्रविणोदां त्वा द्रविणे सादयामि ॥

Seven Life Givers (*āyusya*), nos. 169–175, with:

- d. Protect my exhalation,
protect my inhalation,
protect my cross breathing,
protect my life,
protect all my life,
protect the whole of my life!
e. Agni, your highest name, your heart,
come, let us grasp each other,
be among the five races, Agni!

(TS 4.4.7.2d-e)

प्राणं मे पाहि ।
अपानं मे पाहि ।
व्यानं मे पाहि ।
आयुर्मे पाहि ।
विश्वायुर्मे पाहे ।
सर्वायुर्मे पाहि ॥
अग्ने यत् ते परं हजाम
तावेहि सः रभावहे
पाञ्चजन्येष्वथैधग्ने ।

Brick no. 175, consecrated with the mantra *e*, is also called the Five Races (*pāñcājanya*). When about to recite its mantra, the adhvaryu looks at the udgātā, who intones his Chant of the Five Races:

bhrājā vu vo vā (3 x) *agnir mūrddhā divaḥ kākut/ patih prthivyā*
āyām/ apām retāmsi jāyinvātāyi/ bhrājā vu vo vā (2 x) *bhrājā vu vo*
bā/ ē viśvasya jagato jyotiḥ //

(AG 5.3, partly based upon JA 3.7; cf. RV 8.44.16a;
cf. Kauthuma-Rāṇāyāniya AG 3.127)¹

Without waiting for the udgātā to complete his chants, the adhvaryu conti-

¹ This chant, also called *agner vratam* “Agni’s will,” occurs five more times in the Agnicayana: it is one of the ten chants sung around the completed altar (Episode 18); it is sung when the pratiprasthātā sprinkles curds mixed with honey over the altar (Episode 19); it is sung when Agni is transported to the altar (agnipraṇayana: Episode 20); and again when Agni and Soma are transported (agnīṣomapraṇayana: Episode 24).

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nues with the consecration of the five Season’s-Name (*ṛtunāma*) bricks, nos. 176–180:

You are the Yāvas, the Ayāvas,
the courses, the helpers, Sabda!

(TS 4.4.7.2f)

यावा अयावाः ।
एवा ऊमाः सवदः ।

Two pebbles, dipped in clarified butter, are placed in the center and consecrated with:

(You are) ocean, the firm one!

(Remainder of f)

सगरः सुमेकः ।

The five bricks and the two pebbles are each consecrated with With That God and Pouring Milk.

The two pebbles must have been introduced, because there are more mantras than bricks.¹ This process continues: adhvaryu and yajamāna begin to consecrate 118 black pebbles that are placed between the bricks, like cement. These pebbles are called *śarkara* in Sanskrit and *koḷipparan*, “chicken-fish,” in Malayalam (see Episode 10). Later, four naturally perforated pebbles will be added. While these pebbles are consecrated by the adhvaryu together with the yajamāna, the udgātā sings his Pebble Songs:

yo no hā bu / idām idam purā hā bu / pra vā pra vasya yā hā yi /
ninā nināya tam u vo hā bu / stūṣā yi sakhāya yā hā yi / dramūtāyāyi /
ō yi lā /

(GG 45.2.1)

yo nā idam idām purā / yo na idam idām pūrā / pra vasya ā nināya
tām ū va stūṣā yi / (2 × from nināya)

sakhāyā ā yindram ūtā / yā yi //

(GG 45.2.2, both based upon RV 8.21.9)

While these chants continue, the 118 pebbles are consecrated, like bricks, each with a mantra and in groups, followed by the required number of recitations of With That God and Pouring Milk. The positions of the pebbles, between the bricks, is indicated in Figure 40, and will be specified in Table 14 and in the following text. The naturally perforated pebbles are marked by small circles in Figure 40. Their names and number are provided in Table 13. The pebbles will be consecutively numbered 1* – 118*.

¹ According to Baudhāyana Śrauta Sūtra 10.45:44.12 (Volume II, page 571) there are seven Season’s-Name bricks.

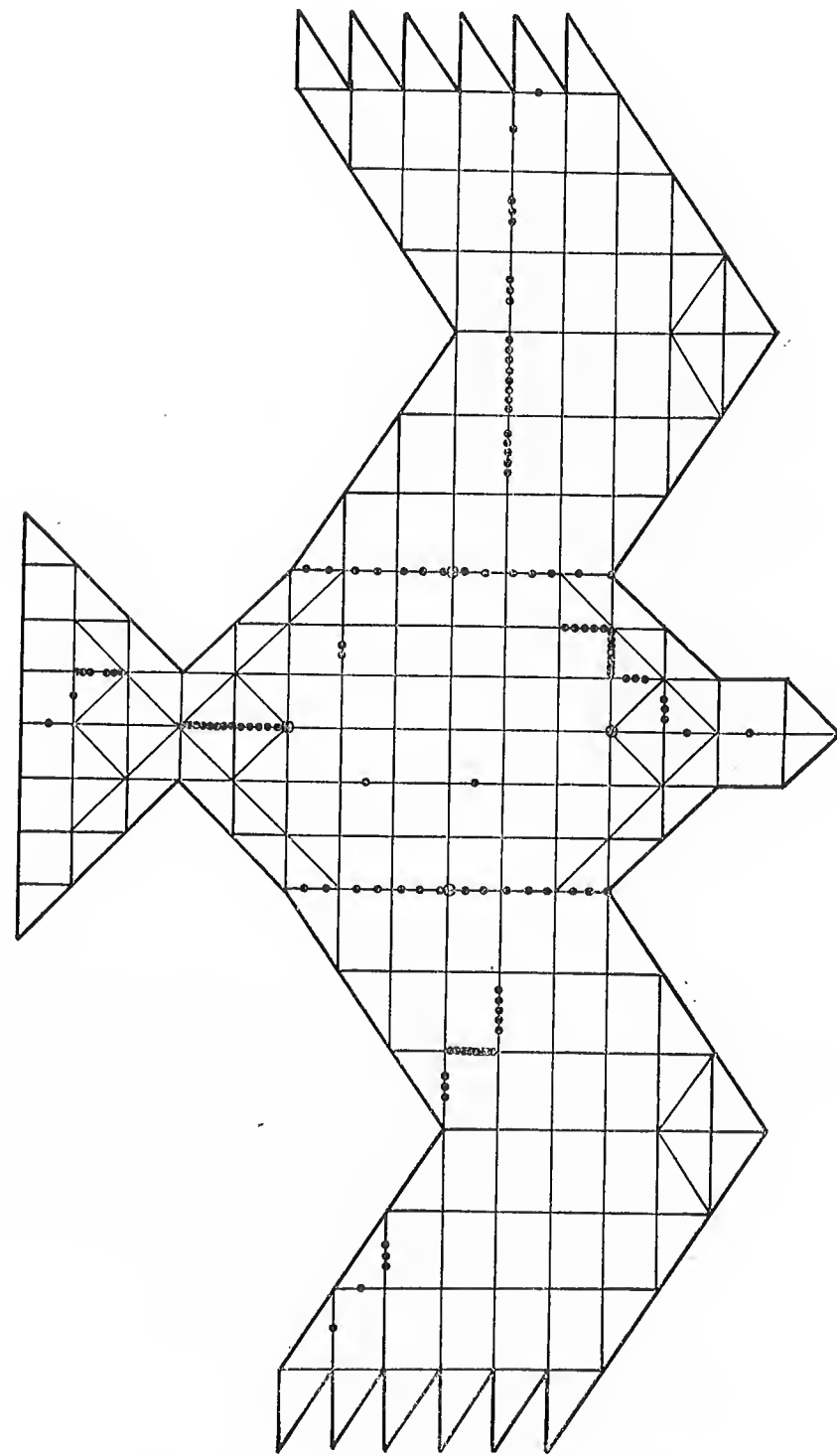


Figure 40—Position of Pebbles in the Fifth Layer (Compare Figure 39)

NAMES OF PEBBLES IN THE FIFTH LAYER

Number	Name of Pebbles	Number of Pebbles
1*-22*	Indratanū, "Indra's Body"	22
23*-55*	Yajñatanū, "Ritual's Body"	33
56*-67*	Jyotiṣmatī, "Luminous"	12
68*-79*	Bhūta, "Being"	12
80*-84*	Ajyāni, "Being Uninjured"	5
85*-88*	Rāṣṭrabhṛt, "Holding the Realm"	4
89*	Paurṇamāsī, "Full Moon"	1
90*-103*	Nakṣatra, "Lunar Mansion"	14
104*	Amāvāsī, "New Moon"	1
105*-117*	Nakṣatra, "Lunar Mansion"	13
118*	Paurṇamāsī, "Full Moon"	1
		118

TABLE 13

Like the bricks, the pebbles fall into groups, each consisting of four or five sets: one set of pebbles is placed in the eastern part of the bird (the head and shoulders), one set in the southern wing, one set in the western part (the tail and back), one set in the northern wing, and sometimes one or two pebbles in the middle. The position of the pebbles is not completely determined, but they must occur in the interstices between certain bricks. Table 14 provides the names of the group, the number of pebbles in each set of the group, and the numbers of the bricks, between which they are placed. Within each set, the pebble farthest from the center is generally placed first, and each subsequent pebble is closer to the center. Figure 40 complements Table 14. Of the remaining thirty pebbles, the first paurṇamāsī pebble is placed at the meeting point between bricks nos. 124/125/131/181. The nakṣatra pebbles nos. 90*-103* are placed from east to west along the east-west line joining the body and the southern wing (i.e., the line that goes west from the point where the first paurṇamāsī was placed). The amāvāsī pebble is placed at the meeting point of bricks nos. 43/161/156/42/40/38/39/41 (i.e., the center of the junction with the tail). The nakṣatra pebbles nos. 105*-117* are placed from west to east along the west-east line joining the body and the northern wing. This line ends at the meeting point of bricks nos. 18/57/59/21, where the second paurṇamāsī pebble is placed.

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POSITION OF PEBBLES BETWEEN BRICKS

GROUP	EAST	SOUTH	WEST	NORTH	CENTER
Indratānū	5	5	5	5	2
Bricks	nos. 58/60	66/113	141/140	80/106	180/185
Yajñātānū	8	8	8	8	1
Bricks	nos. 56/58	113/117	156/161	79/ 53	195/ 82
Jyotiṣmatī	3	3	3	3	
Bricks	nos. 3/56	177/182	35/71 ¹	51/78	
Bhūta	3	3	3	3	
Bricks	nos. 5/7	139/160	35/71 ²	49/77	
Ajyāni	1	1	1	1	1
Bricks	nos. 6/7	138/193	35/193	47/76	173/84
Rāṣṭrabhṛt	1	1	1	1	
Bricks	nos. 136/137	138/199	188/193	75/76	

¹ Eastern end.

² Western end.

TABLE I4

And now the mantras. The twenty-two Indra's-Body pebbles, nos. 1*-22*, are consecrated with:

Through Agni you conquer all;
through the sun you are self-ruling;
through order, lord of strength;
through the bull, creator;
through ritual, bountiful;
through sacrificial fee, celestial;
through rage, slaying enemies;
through friendship, supporting the body;
through food, wealth;
through earth, gain;
with verses, eater of food;
by shouting vauṣaṭ, increase;
by song, protecting the body;
by holy power, drinking Soma;
with cows, supporting ritual;

अग्निना विश्वापाद् ।
सूर्येण स्वराट् ।
क्रत्वा शचीपतिः ।
ऋषभेण त्वष्टा ।
यज्ञेन मधवात् ।
दक्षिणया सुवर्गः ।
मनुना वृत्रहा ।
सौहार्देन तनुधाः ।
अग्नेन गयेः ।
पृथिव्याऽसनीत् ।
ऋभेरश्नाद् ।
वपट्करिणर्धः ।
साम्ना तनुपाः ।
विराजा ज्योतिष्मान् ।
ब्रह्मणा सोमपाः ।
गोभिर्वज्रं दाधार ।

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with military power, men;
with horse and chariot, holding the thunderbolt;
with seasons you are master;
through the year, enclosing;
through penance, unassailable;
together with bodies, the sun!

(TS 4.4.8)

क्षत्रेण मनुष्यान् ।
अश्वेन च रथेन च वज्री ।
ऋतुभिः प्रभुः ।
संवत्सरेण परिभूः ।
तपसाऽनाघृष्टः ।
सूर्यः सन् तनुभिः ।

The thirty-three Ritual's Body pebbles, nos. 23*-55*, are consecrated with: PLATE 78

Prajāpati, with mind come to Soma;
the creator in the consecration;
Savitṛ in the bearing;
Pūṣan in the Soma cow;
Varuṇa when tied (in a cloth);
Asura when being bought;
Mitra when purchased;
Śipivīṣṭa when put in place;¹
enticing men when pulled forward;²
master when arrived;
Prajāpati when transported;
Agni at agnīdh's altar;
Bṛhaspati when moved from it;
Indra in the havirdhāna Hall;
Aditi when put down;
Viṣṇu when taken down;
Atharvan when sprinkled;
death when pressed;
drinking unpurified with cleansed;
wind when purifying;
Mitra when mixed with milk;
Manthins when mixed with grains;
All-gods when taken out;
Rudra when offered;
wind when covered;
contemplating men when revealed;
food when it comes;
famed of the ancestors;
life when taken;
river Indus at the final bath;
ocean when gone;
water when dipped;
heaven when brought to completion!

(TS 4.4.9)

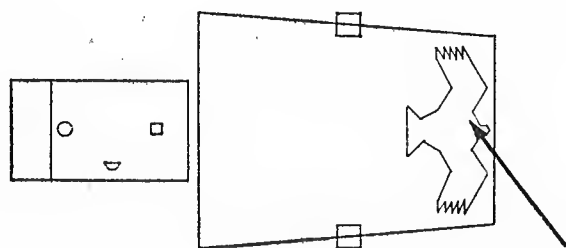
प्रजापतिर्मनुसाऽन्धोऽच्छेतः ।
धाता दीक्षायाम् ।
सविता भृत्याम् ।
पूषा सोमकयण्याम् ।
वरुण उपेनदः ।
असुरः क्रीयमाणः ।
मित्रः क्रीतः ।
शिपिविष्ट आसादितः ।
नरधिषः प्रोह्यमाणः ।
अधिपतिरागतः ।
प्रजापतिः प्रणीयमानः ।
अभिराक्षीध्रे ।
बृहस्पतिराभीध्रात् प्रणीयमानः ।
इन्द्रो हविर्धाने ।
अदितिरासादितः ।
विष्णुस्पावह्रियमाणः ।
अथर्वोपेतः ।
यमोऽभिपुतः ।
अपूतपा आधूयमानः ।
वायुः पूयमानः ।
मित्रः क्षीरश्रीः ।
मन्थी संकुश्रीः ।
वैश्वदेव उनीतः ।
रुद्र आहुतः ।
वायुरावृत्तः ।
नृचक्षाः प्रतिल्यातः ।
भक्ष आगतः ।
पितृणां नाराशंसः ।
असुरात्तः ।
सिन्धुरवभृथमेवप्रयन् ।
समुद्रोऽवगतः ।
सलिलः प्रप्लुतः ।
सुवन्दव गतः ।

¹ On the yajamāna's thighs.

² In the Soma cart.

PLATE 78A-B
Consecration of Pebbles

On the fifth layer, one hundred and eighteen pebbles (called śarkara) are placed in the interstices between the bricks. They are consecrated by yajamāna and adhvaryu with three mantras each, just like the bricks. At the same time the udgātā chants his Pebble Songs. On the plate, some of the Ritual's Body (yajñatantu) pebbles are being consecrated. As can be seen from the white dots, most of the surrounding bricks have already been fully consecrated, though others (e.g., nos. 184 and 200) have not. This is as it should be, for all pebbles are inserted between the consecration of bricks nos. 180 and 181. Comparison of the plate with Figure 40 shows that some pebbles have been misplaced.



A



B

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The twelve Luminous pebbles, nos. 56*-67*, are consecrated with:

I place you, luminous;
I place you who makes light;
I place you who finds light;
I place you who shines;
I place you who burns;
I place you who flashes;
I place you who flames;
I place you who is blazing;
I place you who is immortal;
I place you who has great light;
I place you who awakens;
I place you who is awake!

ज्योतिष्मतीं त्वा सादयामि ।
ज्योतिष्कृतीं त्वा सादयामि ।
ज्योतिर्विदे त्वा सादयामि ।
भास्वतीं त्वा सादयामि ।
ज्वलन्तीं त्वा सादयामि ।
मल्लभाभन्तीं त्वा सादयामि ।
दीप्यमानां त्वा सादयामि ।
रोचमानां त्वा सादयामि ।
अजस्रां त्वा सादयामि ।
बृहज्ज्योतिषं त्वा सादयामि ।
बोधयन्तीं त्वा सादयामि ।
जाग्रतीं त्वा सादयामि ।

(TS 1.4.34)

The twelve Being pebbles, nos. 68*-79*, are consecrated with:

To earth—svāhā;
to air—svāhā;
to sky—svāhā;
to sun—svāhā;
to moon—svāhā;
to lunar mansions—svāhā;
to water—svāhā;
to plants—svāhā;
to trees—svāhā;
to moving and unmoving creatures—svāhā;
to swimming creatures—svāhā;
to creeping creatures—svāhā!

पृथिव्यै स्वाहा ।
अन्तरिक्षाय स्वाहा ।
दिव्ये स्वाहा ।
सूर्याय स्वाहा ।
चन्द्रमसे स्वाहा ।
नक्षत्रेभ्यः स्वाहा ।
अद्भ्यः स्वाहा ।
ओषधीभ्यः स्वाहा ।
वनस्पतिभ्यः स्वाहा ।
चराचरेभ्यः स्वाहा ।
परिप्लवेभ्यः स्वाहा ।
सरीसृपेभ्यः स्वाहा ।

(TS 1.8.13.3i)

The five Being Uninjured pebbles, nos. 80*-84*, are consecrated with:

- d. To him with a hundred weapons, a hundred powers,
a hundred aids, who conquers hostility,
overcoming a hundred autumns
Indra shall lead us over all obstacles!
- e. The four paths going to the gods,
stretching between earth and sky,
may all gods lead us here to that
which is uninjured (*ajyāni*), unconquered!
- f. Summer, winter, spring for us,
autumn, rains be good for us;
may we enjoy favor and protection

शतायुधाय शतवीर्याय
शतोत्तयेऽभिमातिषाहे ।
शतं यो नः शरदो अजीता-
निन्दो नेपदतिं दुरितानि विश्वा ॥
ये चत्वारः पृथयो देवयानां
अन्तरा खावापृथिवी विद्यन्ति ।
तेषां यो अज्यानिमजीतिमावहात्
तस्मै नो देवाः परि दत्तेह सर्वे ॥
ग्रीष्मो हेमन्त उत नो वसन्तः
शरद्वर्षाः सुवितं नो अस्तु ।
तेषामृतूनां शतशारदानां

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- of these seasons through a hundred autumns!
- g. To the Idu year, the full year,
the year pay great respect;
worthy of ritual, with benevolence,
may they protect us from failure and death.
- h. Better than the best have the gods collected,
with your help may we gain access to you;
miraculous drop, enter us;
be good to our children and offspring!

(TS 5.7.2.3d-4h)

निवातं पृथामस्ये स्याम ॥
इदुवत्सुराय परिवत्सुराय
संवत्सुराय कृणुता बृहन्नमः ।
तेषां वयं सुमते यज्ञियांनां
ज्योर्गजीता अहताः स्याम ॥
भद्राक्षः श्रेयः समनैष्ट देवा-
स्त्वयाऽवसेन समशीमहि त्वा ।
स नो भयोभूः पितो आ विशस्व
शं तोकाय तनुवे स्योनः ॥

The four Holdings of the Realm, nos. 85*-88*, are consecrated with:

Glorious Agni lead him to glory,
bring fame here that belongs to Indra;
let him be head, chief, resplendent,
most famous among his equals!
Seers who found celestial light,
seeing happily, underwent penance and consecra-
tion;
power, force, and strength were born,
may the gods together accord that to us!
Creator, disposer, highest witness,
Prajāpati, supreme being, sovereign;
my chants, meters, rules are calling,
to secure him supremacy!
Turn to me, come to me,
let him be your ruler, your master;
you depend on his discrimination,
from now on all of you follow him!

(TS 5.7.4.3e)

अग्ने यशस्विन् यशसेममप्ये-
न्द्रावतीमपचित्तिमिहाऽऽ वह ।
अयं मूर्धा परमेष्ठी सुवर्चाः
समानानामुत्तमश्चोको अस्तु ॥
भद्रं पश्यन्त उप सेदुरग्रे
तपो दीक्षामृषयः सुवर्चिदः ।
ततः क्षत्रं बलमोजश्च जातं
तदस्मै देवा अभि सं नमन्तु ॥
धाता विशाता परमोत संदक्
प्रजापतिः परमेष्ठी विराजा ।
स्तोमाश्छन्दांसि निविदो स आहु-
रेतस्मै राष्ट्रमभि सं नमाम ॥
अभ्यावर्तध्वमुप मेतं साक-
मयं शास्ताऽधिपतिर्वो अस्तु ।
अस्य विज्ञानमनु सखं रंभध्व-
मिमं पश्चादनु जीवाथ सर्वे ॥

The First Full Moon pebble, no. 89*, is consecrated with:

Full behind and full in front,
In the middle full moon is victorious;
May the gods, dwelling together in her,
rejoice here in the highest vault of heaven!

(TS 3.5.1.1a)

पूर्णा पश्चादुत पूर्णा पुरस्ता-
दुन्मध्युतः पौर्णमासी जिगाय ।
तस्यां देवा अधि संवसन्त
उत्तमे नाकं इह मादयन्ताम् ॥

immediately followed by With That God and Pouring Milk. The Lunar Man-
sions, nos. 90*-103*, are consecrated with fourteen mantras, each mantra
followed by:

You are rays of Agni,

अग्ने रुचः स्य

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of Prajāpati,
of the creator,
of Soma;
You for verse,
you for radiance,
you for shine,
you for blaze,
you for light!

(TS 4.4.10.1a, second half)

प्रजापतेः
श्रातुः
सं.संख
ऋचे त्वा
रुचे त्वा
बुते त्वा
भासे त्वा
ज्योतिषे त्वा ।

The fourteen mantras are:

Kṛttikā lunar mansion, Agni deity;
Rohiṇī lunar mansion, Prajāpati deity;
Mṛgaśīrṣa lunar mansion, Soma deity;
Ārdrā lunar mansion, Rudra deity;
Punarvasu lunar mansion, Aditi deity;
Tīṣya lunar mansion, Bṛhaspati deity;
Āśrēṣās lunar mansion, snakes deity;
Maghās lunar mansion, ancestors deity;
Phalgunīs lunar mansion, Aryamān deity;
Phalgunīs lunar mansion, Bhaga deity;
Hasta lunar mansion, Savitṛ deity;
Citrā lunar mansion, Indra deity;
Svātī lunar mansion, Vāyu deity;
Viśākhās lunar mansion, Indra-Agni deity!

(TS 4.4.10.1a and b, first half)

कृत्तिकā नक्षत्रमभिदेवता
रोहिणी नक्षत्रं प्रजापतिदेवता
मृगशिरसि नक्षत्रं सोमो देवता
आर्द्रा नक्षत्रं रुद्रो देवता
पुनर्वसु नक्षत्रमदितिदेवता
तिष्या नक्षत्रं बृहस्पतिदेवता
आश्लेषा नक्षत्रं सर्पो देवता
मघा नक्षत्रं पितरो देवता
फल्गुनी नक्षत्रमर्यमा देवता
फल्गुनी नक्षत्रं भगो देवता
हस्तो नक्षत्रं सविता देवता
चित्रा नक्षत्रमिन्द्रो देवता
स्वाती नक्षत्रं वायुदेवता
विशाखे नक्षत्रमिन्द्राग्नी देवता

The New Moon pebble, no. 104*, is consecrated with:

The share that the gods, dwelling together,
have magnanimously given you, new moon,
with that fill our ritual, bountiful one
Grant us a wealth of heroes, you fortunate one!

(TS 3.5.1.1b)

यत् ते देवा अदधुर्भागधेय-
मर्मावाप्ये संवसन्तो महित्वा ।
सा नो युजं पिबुहि विश्ववारे
रुधि नो धेहि सुभगे सुवीरम् ॥

The remaining thirteen Lunar Mansions, nos. 105*-117*, are consecrated with:

Anūrādhā lunar mansion, Mitra deity;
Rohiṇī lunar mansion, Indra deity;
Vikṛts lunar mansion, ancestors deity;
Aṣāḍhās lunar mansion, water deity;
Aṣāḍhās lunar mansion, All-gods deity;
Śroṇā lunar mansion, Visnu deity;
Śraviṣṭhā lunar mansion, Vasus deity;

अनूराधा नक्षत्रं मित्रो देवता
रोहिणी नक्षत्रमिन्द्रो देवता
विकृतौ नक्षत्रं पितरो देवता
अषाढा नक्षत्रमापो देवता
अषाढा नक्षत्रं विश्वे देवा देवता
श्रोगा नक्षत्रं विष्णुदेवता
श्रविष्ठा नक्षत्रं वसवो देवता

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Śatabhiṣaj lunar mansion, Indra deity;
Proṣṭhapadās lunar mansion, one-foot-goat deity;
Proṣṭhapadās lunar mansion, serpent-of-the-deep
deity;
Revatī lunar mansion, Pūṣan deity;
Āśvayujś lunar mansion, Āśvins deity;
Aparbharaṇś lunar mansion, death deity!
(TS 4.4.10.1b, second half)

शतभिषजन्क्षत्रमिन्द्रो देवता
प्रोष्ठपदा नक्षत्रमज एकपादेवता
प्रोष्ठपदा नक्षत्रमहिर्बुधिन्यो देवता
रेवती नक्षत्रं पूषा देवता
अश्वयुजौ नक्षत्रमश्विनौ देवता
अपभरणीनक्षत्रं यमो देवता

Again, each of these mantras is followed by TS 4.4.10.1a². Finally, the Second-Full Moon pebble, no. 118*, is consecrated with TS 3.5.1.1a, like the first, and With That God and Pouring Milk are recited for 90*-118*.

The operation with the pebbles is now over, and adhvaryu and yajamāna resume the consecration of bricks. Since the next group of bricks is called Sixth layer, the ceremonies customarily performed between layers take place. The adhvaryu touches the dark horse and spreads loose earth over the layer (excluding twenty-five bricks that remain to be consecrated), reciting TS 1.5.11.1 d, followed by With That God and Pouring Milk. Then the five Sixth-Layer (*saṣṭhi citi*) bricks, nos. 181-185, are consecrated with:

- You are uniter and foreteller
of Agni, Soma, and Sūrya.
- You are terrible, fearful
of ancestors, death, and Indra.
- You are the firm quarter, earth
of god Savitṛ, Maruts, and Varuṇa.
- You are support and foundation
of Mitra-Varuṇa, Mitra, and Dhātṛ.
- You are eastern and western
of Vasus, Rudras, and Ādityas!

(TS 4.4.11.2h-m)

संयच्छ प्रचेताश्चा-
ग्नेः सोमस्य सूर्यस्य
उग्रा च भीमा च
पितॄणां यमस्येन्द्रस्य
ध्रुवा च पृथिवी च
देवस्य सवितुर्मरुतां वरुणस्य
धत्रीं च धरित्रीं च
मित्रावरुणयोर्मित्रस्य धातुः
प्राचीं च प्रतीचीं च
वसूनां रुद्राणामादित्यानां

Each of these mantras is followed by:

They are your masters, homage to them,
May they be kind to us!
He whom we hate and who hates us,
I place him in your jaws!

(TS 4.4.11.3n)

ते तेऽधिपतयस्तेभ्यो नम-
स्ते नो मृडयन्तु
ते यं द्विष्मो यश्च नो द्वेष्टि
तं वो जम्भे दधामि ॥

The Mouth, Limb, Prajāpati, Bull, and Space-Filler bricks are all consecrated in the usual manner. The Space Fillers, nos. 198-202, are consecrated in the eastern direction, as on the first and third layers, the first and last fixed while the udgātā sings his Space-Filler chants.

Next come the ceremonies with the naturally perforated pebbles, indicated by small circles in Figure 40. The adhvaryu sweeps the altar with

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palāśa leaves, takes four svayamātrṇṇā pebbles, mounts the altar, and puts one pebble in each of the interstices between bricks at the center of the four sides of the square body (ātmā) of the bird. The first pebble is put where bricks nos. 3/4/5/2/110/95 meet, as he chants:

You for exhalation, you for sight;
with that god
in the manner of Aṅgiras
sit firm!

(TS 5.5.5.4)

प्राणाय त्वा चक्षुषे त्वा
तया देवतया-
ऽङ्गिरस्वद्
ध्रुवा सीद ॥

The second is put at the meeting point of 11/98/108/109 with the mantra that is obtained from the former by substituting “diffused breath” for “exhalation.” The third is put at the meeting point of 13/135/133/140/141/10 by substituting “inhalation,” and the fourth at 12/123/122/184 by substituting “language.”

The remaining rites resemble the well-known pattern (see pages 418, 461). The adhvaryu gets one of the svayamātrṇṇā pebbles, with five holes in it. He goes round the altar with the pebble, makes the white horse sniff at it, and returns avoiding the dark horse and followed by yajamāna and avidvān, the Ignorant Brahmin. The three sit down at the center of the altar, touch the pebble, and recite:

Heaven! (suvaḥ)
I place you in the seat of the living,
in the shadow of the helper;
homage to the ocean,
homage to the clearness of the ocean!
Let the Highest One (*parameṣṭin*) seat you
on the ridge of heaven;
you who are wide and extending
strong, lordly, masterful.
Hold fast heaven, make firm heaven, don't harm
the sky:
for every breath, for every inhalation,
for every diffused breath, for every exhalation,
for support, for motion.
May Sūrya protect you with great success,
a safe cover.
With that god, in the fashion of Aṅgiras,
sit firm!

(TS 4.4.3.3g-h)

सुवः
आयोस्त्वा सदने सादयाम्य-
वंतश्चायायां
नमः समुद्राय
नमः समुद्रस्य चक्षुषे ॥
परमेष्ठी त्वा सादयतु दिवः पृष्ठे
वचस्वतीं प्रथस्वतीं
विभ्रुमतीं प्रभ्रुमतीं परिभ्रुमतीं
दिवं यच्छ दिवं दृष्टु
दिवं मा हिंसी-
विश्वस्मै प्राणायानाय
व्यानायोदानाय प्रतिष्ठायै चरित्राय
सूर्यस्त्वाऽभि पातु मूढा
स्वस्त्या छर्दिषा शान्तमेन
तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥

At the same time, the udgātā chants his song, which is composed on suvaḥ, “heaven”:

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suvoṃ / suva ho yi suva ho yi suva hā ā vu vā / ē suvar jyotiḥ //

(AG 25.23; see Table 15, page 533)

The adhvaryu breathes in. The Ignorant Priest gives him a golden coin, and the yajamāna gives the Ignorant Priest his sacrificial fee. The adhvaryu makes an oblation into the eastern hole of the pebble, reciting TS 5.5.4.3 (as before: pages 419, 462), after which adhvaryu and yajamāna recite:

I have mounted heaven,
we have attained light!

(TS 5.6.8.1a³)

दिवमाऽक्रमिषुः
सुवरगन्म ।

They put a piece of gold on the western hole of the pebble and recite:

You are sky, give me sky,
restrain heaven, protect me from heaven!

(TS 5.7.6.2c³)

सुवरसि सुवमे यच्छ
दिवं यच्छ दिवो मा पाहि ॥

The adhvaryu then completes the consecration of the bricks. The Circle (maṇḍala) brick, no. 203, placed above the Circle bricks in the first and third layers, is consecrated with:

You are heaven, unconquered,
penetrated by immortality.
The Ādityas are your guardians.
Sūrya is placed in this,
to which I resort.
May it be my protection and refuge!

(TS 4.4.5.2e)

द्यौरपराजित-
ऽमृतेन विष्टा-
ऽऽदित्यास्ते गोसारः
सूर्यो वियंत्तोऽस्यां
तामहं प्र पृष्ठे
सा मे शर्म च वर्म चास्तु ॥

At the same time the udgātā chants his Circle song. The Seed-Discharging (retaḥsic) brick, no. 204, above the others, is consecrated with:

May sky, seed discharging,
give me seed;
may my seed procreate!

(BSS 10.46: 46.19–47.1)

द्यौ रेतःसिक्
सा मे रेतो दधातु
सा मे रेतः प्रजनयतु ॥

Finally the brick Without Ears (*vikarṇī*), no. 205, which has a picture in white paste of a woman without ears on it, is consecrated with:

He neighs like an eager horse in the prairie,
come out of its enclosure.
The wind blows behind his flames,
your trail (Agni) becomes black.

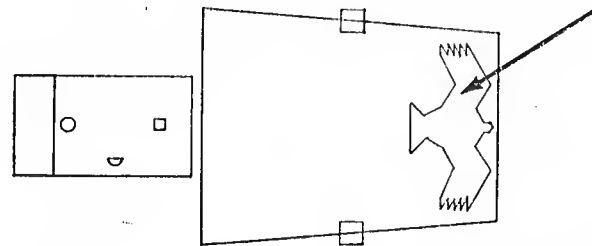
(TS 4.4.3.3i)

प्रोथदश्वो न यवसे अविप्यन्
यदा मूहः सुवरणाद् व्यस्थात् ।
आदस्य वातो अनु त्राति शोचि-
रधं स्म ते व्रजनं कृष्णमन्ति ॥

PLATE 79

The Ignorant Brahmin on the Fifth Layer

As on the first layer (Plates 11, 67) and on the third, the Ignorant Brahmin assists yajamāna and adhvaryu with the consecration of a naturally perforated pebble. The pebble on the fifth layer has five holes in it. The accompanying recitation is addressed to heaven (suvaḥ) and the Highest One (parameṣṭin), and invokes the protection of the sun (sūrya). The udgātā chant, which is sung at the same time, is also composed on the word suvaḥ.



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The next rites are routine. The adhvaryu recites TS 5.5.4.4 and TS 4.4.4.6 t. They descend from the altar with TS 5.5.9.2g and 4.6.1.4q. The adhvaryu recites TS 5.7.9.1 a and 5.7.8.1a, and spreads loose soil over the twenty-five bricks. This is followed by TS 1.5.11.1 d, With That God and Pouring Milk.

Then the adhvaryu takes 1000 specks of gold dust and puts 200 each into five peacock feathers. Five times water is poured into his hands, each time with gold from one feather added to it. He sprinkles the water five times over the altar, crosswise in the four directions and at the center, reciting:

You are the measure of a thousand,	सहस्रस्य प्रमा असि ।
you are the image of a thousand,	सहस्रस्य प्रतिमा असि ।
you are the size of a thousand,	सहस्रस्य विमा असि ।
you are the replica of a thousand,	सहस्रस्योन्मा असि ।
you are a thousand, you for a thousand!	साहस्रोऽसि सहस्राय त्वा ।

(TS 4.4.11.3o)

PLATE 80 Finally, the yajamāna, standing at the northern hip, facing the altar and prompted by a helper, wishes that the bricks be turned into cows:

Agni, may these bricks be cows for me,	इमा मे अग्न इष्टका धेनवः सन्तु-
one, and a hundred, and a thousand,	का च शतं च सहस्रं चा-
and a hundred thousand, and a million,	युतं च नियुतं च
and ten million, and a hundred million,	प्रयुतं चायुतं च
and a thousand million, and ten thousand million,	न्ययुतं च समुद्रश्च
and a hundred-thousand million,	मध्यं चान्तश्च परार्धश्च
and ten hundred-thousand million,	इमा मे अग्न इष्टका धेनवः सन्तु
and a hundred hundred-thousand million.	पृष्टिः सहस्रमयुतमक्षीयमाणा
Agni, may these bricks be cows for me,	ऋतस्थाः स्थितावृधो
sixty, a thousand, ten thousand, imperishable.	वृत्तश्रुतो मधुश्रुत
You are standing on order, increasing order,	ऊर्जस्वतीः स्वधाविनी-
dripping butter, dripping honey,	स्ता मे अग्न इष्टका धेनवः सन्तु
full of strength, full of power.	विराजो नाम कामदुघा
Agni may these bricks be cows for me,	अमुत्रामुर्ध्वलोके ॥
glorious, giving milk of desire	
beyond in the other world!	

(TS 4.4.11.4 p)

There follow samcita oblations for Agni and Varuṇa with TS 5.5.9.1e (substituting "desirable" for "ocean": cf. pages 445, 459, 464, 473) and TS 2.1.11.6w. While the adhvaryu makes the oblation into the center of the altar, he sits himself outside the bird, immediately west of the tail. The sruva ladle is tied to a long bamboo pole, supported by two bamboo poles from the sides. It is believed that if the adhvaryu steps on the altar, he will die. The completed altar is now ferocious (*krūra*), vibrating with power, and dreadful (*ghora*). Its powers have to be channeled and it has to be pacified and made to be at peace (*śānta*).

RUDRA

Eigth Day: April 20, 1975

EPISODE 18

Rudra, Flow of Milk, and Other Ceremonies on the Fifth Layer
(*Śatarudriya; Kṣīradhārā*)

THE PACIFICATION OF the new bird altar begins with an offering to Rudra, an angry deity closely associated with Agni, sometimes regarded as a terrible form of Agni himself. As elsewhere in the Vedas, Rudra is addressed as *śiva* "gracious," a euphemism that contributed to the origin of the Hindu god Śiva. The offering, a continuous libation of goat's milk, takes place not at the center, which is center of power, or in the east or south, also preferred directions, but at the western brick of the northern wing on brick no. 189, which must on all accounts be deemed one of the most innocent among the bricks. The adhvaryu does not climb on the altar. He stands on a pile of bricks, first to the south of the brick facing north, then to its west facing east, and finally to its north facing south. Only two bricks can be so easily approached from different sides.

The adhvaryu will recite the entire fifth prapāṭhaka of the fourth kāṇḍa of the Taittiriya Saṃhitā, subdivided into three portions. The libation will be poured through an *arka* leaf (Malayalam: *erukinte ila*), which he holds in his folded hands, first at the height of his face, then at the height of his navel, and finally at the height of his ankles. A large vessel with milk stands near by, and two clay kiṇḍi jars are kept at hand. The pratiprasthātā pours milk from the kiṇḍi into the arka leaf in the hands of the adhvaryu, and a helper keeps another kiṇḍi full of milk ready, so that the libation is uninterrupted.

At the outset, the adhvaryu calls the pratiprasthātā:

Bring and pour (i.e., milk)!	आहरानय
(BŚS 10.48:48.11)	

The pratiprasthātā comes with the milk, begins to pour, and the adhvaryu begins the libation, standing south of brick no. 189, facing north, holding the arka leaf at the height of his face. He recites:

PLATE 81A

4.5.1 a. Homage to your anger, Rudra,	नमस्ते रुद्र मन्यवे
to your arrow homage, too,	उतो त इष्टवे नमः ।
homage to your bow,	नमस्ते अस्तु धन्वने
and homage to your arms.	बाहुभ्यामुत ते नमः ॥
b. With your most gracious (śiva) arrow,	या तु इष्टुः शिवतमा
and gracious bow,	शिवं बभूव ते धनुः ।
with your gracious missile,	शिवा शर्व्या या तव
be gentle to us, Rudra.	तया नो रुद्र मृडय ॥
c. Your body, Rudra, which is gracious,	या ते रुद्र शिवा तनू-
not terrifying, with auspicious look,	रघोराऽपापकाशिनी ।